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A Reformed Weekly

DECEMBER 20, 1991/47th year of publication/No. 2287

Human organs badly needed, but often wasted

Robert VanderVennen

TORONTO, Ont. — Henk Veenstra is 33 years old and his kidneys have completely stopped functioning. A kidney transplant can give this husband and father of young children a new life. When he first got on the waiting list for a kidney transplant, his doctor estimated he'd get a new kidney in nine months to a year. Now his estimated waiting time is one to two years.

Rev. Jack Geuzebroek, now in his middle seventies, has had kidney trouble since he was 32 years old. In 1969 surgeons removed a diseased kidney, and his other kidney hardly works at all now. He, too, is a candidate for a transplant. Doctors do not discriminate on the basis of age for transplant, he says.

The waiting list to receive an organ transplant is very long. The basic problem is that not enough organs are available. Too many organs are "wasted," buried or cremated upon death, says Geuzebroek. Many people just don't want to think about donating their organs — the subject is too horrible to contemplate. But even when people sign a donor card while still alive, it is common for the bereaved to forbid use of the organs.

Sign and discuss

Key to receiving organs for transplant is the doctor who is in charge at the time of death, says Pickering resident Mary Steenland. She is very grateful today that a doctor at the time of the accidental death of her ten-year-old son asked for the use of his organs so that others would have the gift of life. Today, she says, many doctors don't want to ask for the use of organs.

Vital to receiving organ donations, says Steenland, is for each of us to sign the organ donation card that is part of our driver's license and talk with our loved ones about our wish to donate, so they will be supportive.

Some who are waiting for organs have better services to maintain their health than others. Veenstra is able to go from his home in Barrie to Orillia three times a week for hemodialysis that cleans the blood, a procedure that takes about three hours.

Stop-gap measures

Geuzebroek also undergoes dialysis, but he does it himself in his own home in Whitby. Pre-warmed fluid runs through a catheter or tube into his abdomen, and his own peritoneal membrane is the filter that does the cleaning. So three times a day he drains the impure fluid and replaces it with the fresh fluid, a procedure that takes about 20 minutes each time.

This procedure is done in most countries throughout the world. When Geuzebroek made a trip to the Netherlands last summer he made arrangements to do it there, under the supervision of a Dutch hospital.

But these are stop-gap measures. Organ donation is a Christian act, says Geuzebroek, the use for the benefit of others of gifts that God has given to us for stewardly use.

Mrs. Geuzebroek has declared herself willing to donate one of her kidneys to her husband. The doctors accepted her offer with reservations, but both Rev. and Mrs. Geuzebroek will undergo tests to see whether this is possible.

Photo: Robert VanderVennen

Rev. and Mrs. Geuzebroek call for organs to be transplanted.

Christian Heritage Party elects new leader

Bill Fledderus

OTTAWA — The Christian Heritage Party's (CHP) recent national convention saw the election of Charles Cavilla, a new leader bent on healing and reinvigorating the party. The convention came three months after internal struggles led to a rash of high-level resignations and a drop in grassroots support.

More than 250 delegates and observers attended the November 12-16 convention in Ottawa, the party's third and "most important so far," according to the delegate George Eygenraam from Ontario.

"This convention," said Eygenraam, "was even more important than the one which founded the party. The CHP has come through a spiritual cleansing. Many delegates, like myself, went to the convention with misgivings but left greatly encouraged."

Cavilla, the new leader, is a Roman Catholic school teacher who grew up in Britain and now lives in Lethbridge, Alberta. He has degrees in physics and medical biophysics. Cavilla ran against three other candidates and was elected after three ballots.

He does not expect an election until three years from now, but says the CHP will be ready to field over 60 candidates as soon as next summer.

Reconciliation

The new leader says he was overjoyed to witness the reconciliation which took place at the convention. "There were a lot of apologies and expressions of forgiveness at the microphone," says Cavilla.

Cavilla feels he can unify the various factions in the CHP because he has not been a part of any of them. "People tell me I defy labelling," he chuckles. "It's helpful that I'm not affiliated with either the offending or the offended."

Cavilla has the tough job of uniting Christians from evangelical, Christian Reformed, Canadian Reformed, Free Reformed, Roman Catholic and other traditions, some of whom have been guilty of parochial attitudes in the past, note some observers.

Competing visions for the party, related to the different prevailing philosophies in these Christian traditions, have also been a problem. Some have envisioned the party as an election and inter-election witness to Canadian society (and have been liable to be accused of having a defeatist attitude and being financially unstewardly) while others have had the singleminded goal of bringing Christ's Kingdom to Canada through getting into office (and have been liable to be accused of being inflexible and unrealistic), according to Eygenraam.

'Mutual strategies'

In the past, there have been differences between the Ontario board (which represents a large majority of the CHP membership) and the national board in B.C. These differences came to a head this summer when a "Report on Mutual Strategies," prepared for the national board by several Ontario members, was rejected. (See .C.C., Aug. 30, p. 1.)

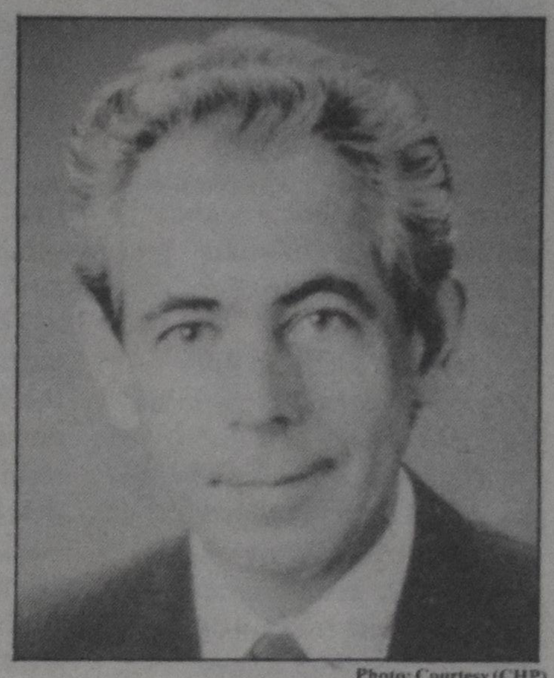

Photo: Courtesy (CHP)

Charles Cavilla, leader of the Christian Heritage Party.

The report outlined potential options for the party's future, including considering a merger with the rightwing Reform Party. Even considering such an idea was so repugnant to some of the national board members that they felt betrayed by the Ontario board, according to some observers.

The national board accused the report writers of letting a personal agenda lead them too far beyond their original mandate, explains Eygenraam. Accusations flew, and a polarization occurred which led to the resignation of the Ontario board.

While Cavilla wants to put past CHP differences behind, he is taking steps to ensure that the causes of the original problems are addressed. He says communication is the most important item on the CHP's internal agenda. He is committed to writing all the ridings once a month, and to making sure the CHP newsletter appears more regularly. Finances, one of the earlier subjects of dispute, will be openly presented in these communications, he stresses.

Delegates at the convention also debated various policy issues. They defeated a motion to consider changing the name of the CHP. They voted to accept position papers on abortion, constitutional reform, Canada's future, national debt, senate reform, the Charter of Rights and Freedoms and other issues.

See **HERITAGE** -- p. 2

In this issue:

A special visitor used to come to church — a recollection by Jacoba Bos. . . . . p. 10
Should Christian schools go back to the basics? Part II. . . . . p. 11
Bill Fledderus reports on animal research. . . . . p. 14
Lawyer Bert Bakker continues his advice to his son. . . . . p. 15

Thinkbit:

Hate is like acid. It damages the vessel in which it is stored, as well as the object on which it is poured.

Source unknown

News

World Trade Union writes to Bob Rae in support of CLAC

Robert VanderVennen

MISSISSAUGA, Ont. — The World Confederation of Labour located in Brussels has written to Premier Bob Rae out of concern that proposed amendments to Ontario's Labour Relations Act may serve to centralize trade unionism in the province and thereby discriminate against unions like the Christian Labour Association of Canada.

The letter asks that Rae seriously reconsider proposals to implement greater centralization of bargaining on a sectoral basis. The system must recognize the rights of minority trade unions not affiliated with the Canadian Labour Congress, it says.

The authors of the letter are Antoon Desloovere, President of the Building and Woodworkers Unions, and Carlos Custer, Secretary-General of the World Confederation of Labour.

They are concerned with efforts to "redefine the meaning of a strike, which would make it possible for picket lines to be erected for the purpose of forcing non-union and union members alike into the trade union that chooses to act in this manner." They add that "AFL-CIO unions have used this method illegally in the past."

The letter states that CLAC has raised these matters with the Minister of Labour, with documentation, but has received no response. It says that it has information that Ontario "trade unions in various sectors of industry go beyond normal trade union rivalry and exercise restrictive methods with respect to competing trade unions and their members," using "strong-arm tactics, outright threats and exclusionary clauses in collective agreements...against competing trade unions like CLAC."

Ed Grootenboer, Executive Director of CLAC, says that CLAC has compiled a list of over 50 separate incidents where CLAC members have been denied work because they are not members of AFL-CIO affiliated unions. "The practices of the AFL-CIO construction unions go far beyond fair competition in obtaining the available work," he says. CLAC has been certified as a labour union in Ontario since 1963. It has over 11,000 members.

Photo: courtesy AFL-CIO

Construction unions illegally picket CLAC worksites.

Heritage Party would repeal Charter

....continued from p. 1

The CHP is now calling for a repeal of the 1982 Charter of Rights and Freedoms because the party feels the Charter has effectively transferred sovereignty from an elected parliament to an appointed Supreme Court. The CHP believes this transfer of power has placed in jeopardy "the whole body of Common Law cherished by Canadians for centuries" and is a denial of the "centuries old Canadian right to look to parliament for redress of wrongs."

Cavilla admits such a repeal many seem like an unrealistic goal, but points out that the CHP platform prods people into thinking about how often the Charter has already been "waylaid and abused" and has led to court decisions which discourage Christian moral values in society.

The convention also saw new board members elected, including Bill Stilwell as party president and Stan Winters as Ontario provincial president.

Delegates paid tribute to Ed Vanwoudenberg, the former CHP leader who resigned this fall, by presenting him with a plaque.

Vanwoudenberg is continuing to work for the CHP at its national headquarters in Surrey, B.C. He is now the party's executive director, responsible for co-ordinating CHP activities and assisting other party leaders.

Vanwoudenberg points out that the headquarters will soon be moved to Ottawa, at which time he will have to reassess his position.

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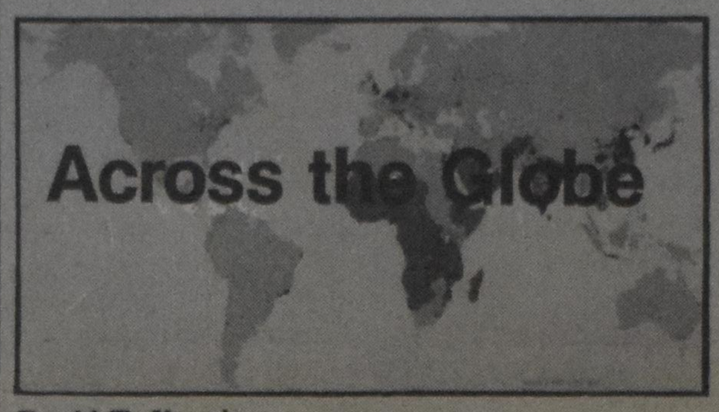


David T. Koyzis

The dark side of democracy

Last month [November] I had the opportunity to attend, along with a colleague and three of our students, the Conference on Christianity and Democracy in Atlanta, Georgia. Co-sponsored by the Association for Public Justice (APJ) and the Law and Religion Program at Emory University, it brought together an impressive array of speakers, most notable of whom were former American President Jimmy Carter and South Africa's Archbishop Desmond Tutu. What made the conference especially exciting, apart from the big names, was the fact that it took place against the backdrop of the current wave of democratization that has swept throughout so much of the world in the past two years.

But there was another event in the back of our minds which ought perhaps to have attracted our closer attention. This was the second round of the Louisiana election, in which two rather unsavoury characters were running for the governor's office. While those of us at the conference were hearing Christians from around the world tell of the progress of democracy in their respective countries, former Governor Edwin Edwards, who had twice been indicted on charges of racketeering, was standing against David Duke, former leader of the Ku Klux Klan and professed Nazi sympathizer. On Saturday evening we heard — with a mixed sense of relief — that Duke had lost. (Even the BBC World Service carried this as one of its top stories!)

'How could they?'

What many outsiders found so distressing and incomprehensible was that so large a number of Louisiana voters were ready to support an avowed racist. If Duke had in fact won the election, he would have become governor of the state of Louisiana, and he would have possessed the same democratic legitimacy as Helmut Kohl or Vaclav Havel. At future National Governors' Conferences he would take his seat along with such respectable colleagues as Mario Cuomo of New York and Jim Edgar of Illinois. These would undoubtedly be tempted to treat him as a pariah, yet he would have attained his office in the same way they did — through the ballot box!

A few months ago in this space I observed that many Christians properly favour democracy as a political system. But we should be the first to admit that democracy has its dark side. In the first place, there is no guarantee that those whom the people elect to public office will be qualified to fulfil its responsibilities. We do not require a would-be office-holder to possess a degree from some National School for the Education of Statespeople. Citizens are free to elect peanut farmers, movie actors, labour leaders, entrepeneurs, lawyers or clergy to offices for which they are frequently ill-prepared.

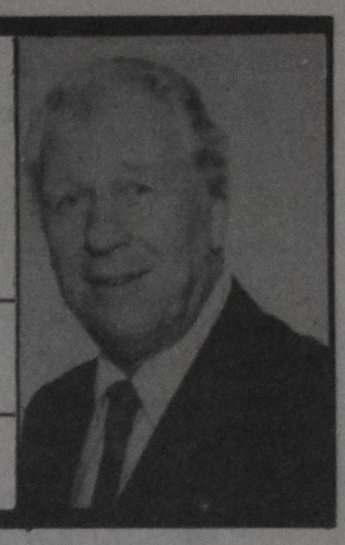
But there is a more serious problem with democracy which many of the conference participants largely overlooked. In much of the world today it is being touted, not simply as a form of government, but in obvious ideological terms.

Democracy is automatically identified with everything right and good. But the possibility of a David Duke winning a free election demonstrates rather clearly that the people are not always right. A belief in popular sovereignty is just as misguided and idoltarous as faith in the divine right of kings or in the vangaurd of the proletariat.

Democratic majorities are not, after all, exempt from the creational norms God has established for political practice. Good laws, as well as the ability and wisdom to make and administer them, must embody the norm of public justice. Whether they flow from a democratic majority, an aristocratic minority, or even a monarch is ultimately of secondary importance for the Christian.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

Pressreview



Carl D. Tuyl

The nation is in danger of disintegrating, businesses are folding like umbrellas after a rainstorm, our rivers and lakes are polluted; but what occupies the mind of the ladies and gentlemen in the House of Commons? The burning question is: "Did he fiddle-diddle or did he not fiddle-diddle?" I would not be surprised if he did.

Monsieur was also in Newfoundland where he delivered a rousing unity speech. An anniversary passed by unnoticed: on Dec. 11, 1948, Newfoundland signed an agreement to enter Confederation as Canada's 10th province. The prime minister also met with his old nemesis Clyde Wells. The meeting was probably as amicable as their photo-op appearance on T.V. showed; they both looked like they had just bitten off each other's ears.

★★★

The premiers want a first ministers conference on the economy, but Monsieur is not entirely sold on the idea. He will call for such a conference, he said, if he gets a guarantee that it will not be "whine-and-wail session." From somewhere far away in my mind I remember that one of Monsieur's election promises was to create a kinder and gentler relationship with the provinces. There's still a bit of frost in that area, and it is not warming up.

★★★

In the *Ottawa Citizen's* classified I read: "Santa Claus for rent, call 228-0050."

★★★

There is no peace between the federal NDP and its former Quebec wing, either. Federal leader Yukon Audrey is outraged and embarrassed about the fact that the socialist comrades in Quebec are considering Paul Rose to be their candidate in a January 20 by-election. Rose is a convicted terrorist who was a member of the Front de Liberation du Quebec. There is better news from the NDP government of British Columbia where they have what is called an Aboriginal Affairs Minister. This official announced that the B.C. government now recognizes Native peoples' land titles.

★★★

When I am sure that I am in a place where nobody will recognize me I do read the *Toronto Sun*. Gray Dunford reports on page six of that "paper" that he saw a sign at a Petro-Canada service station that read: "Fast, Friendly Self-Service."

★★★

And then there was the Old Blue Machine Engineer William Davis himself. The former premier of Ontario called on all of us to become emotional about the constitutional crisis. O.K. I am waving my hand already. That's what you do when you get emotional, I think.

★★★

Business sections reported recoveries on the stockmarkets of the world. The rising of the Dow-Jones, however, is not a sign that we are progressing to the kingdom of God.

★★★

Manitoba's urban hospital council has come up with the idea to sell pizza as a profit-making venture. "It could be pizza by the slice if you're waiting in a hospital," said deputy health minister Frank Maynard. Perhaps they can train Antonio the pizza maker in doing appendectomies. He's got that slicer ready. And a city committee in Regina had decreed that both men's and women's washrooms require infant nursing and changing spaces. We stand on guard for thee....

★★★

There'll always be an England....Like most British, whatever their politics, I suspect that Prime Minister Major probably believes that the world would be better off English. The 12 European Community countries, however, decided *L'etat c'est l'Europe*. But never mind; the Brits want no part of this common European currency thing. Can you imagine, I hear them say, paying with Ecu dollars instead of good English pounds? Frightening thing, old chap! Not cricket!

Fortunately some things will not change; in London's Hyde Park at 9:00 a.m. on Christmas morning, some 30 hardy members of the Serpentine Swimming Club will plunge into the icy water to race over 100 yards for the Peter Pan Cup. The *Illustrated London News* also mentions that there will be opportunity for taking a splash-about in the pool at Hampstead Heath. "No point in coming early," adds the *News*, "unless you want to break the ice."

★★★

Power in what was the Soviet Union is shifting to bubbly Boris who baffled Gorbachev by inventing the Slavic Commonwealth. It looks like Gorbachev, the patron of perestroika, is on the way to a 200- (or thereabouts) rubles-per-month pension.

★★★

Columbia is a country of 33 million people and almost as many beauty contests. So far this year the judges have chosen Miss Potato, Miss Papaya, Miss Salt, Miss Steel, Miss Coal, Miss Coffee and Miss Coffee-Picker. With baited breath we await the news from Columbia about who has been crowned Miss Mushroom and Miss Banana Peel.

★★★

It was billed as the drug trial of the century, but two months after it began the "U.S. of A. versus Manuel Antonio Noriega" case seems a big dud. Government proscecutors interrogate an endless procession of obscure witnesses about inconsequential events that occurred eight to nine years ago. Jurors snooze and journalists groan. *The Miami Herald* headlined: "Manuel Lays an Egg" and it comments: "It's 24 hours a week of legal tedium played to an audience of three men and nine women who must be trapped between boredom and loss of consciousness." In the other T.V. soap opera trial in Florida $2 million won.

★★★

The Indonesian government is strapped for cash. It wants to start a lottery called "Philanthropic Donation with Prizes." Leave it to the government to come up with fancy titles. Indonesian religious leaders in that largely Islamic country have denounced the Philanthropic Donation with Prizes as the devil's work.

★★★

Are monkeys smarter than men? Monkeys attacked an Indian government office in India and shredded files. The monkeys drove officials out of the public works department office in Tezpur and spent 25 minutes destroying documents. Police looked on helplessly and made no attempt to intervene for monkeys are regarded as sacred animals by many among India's Hindu majority.

★★★

New Year's Eve is almost upon us. Oliebollen! Nostalgia will drip from the eaves. Ministers will be stressed to their homiletical limits. From them I give on this place free homiletical advice: think up a good beginning, then think up a good ending, and bring those two as close together as you can. And to all readers of *Calvinist Contact*: Celebrate with a merry heart, and don't forget to take note of Ecclesiastes 10: 7.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and a chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

We wish you a very Merry Christmas and the best of everything in 1992.

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Watch out when you lick those stamps

I bought ten 40-cent stamps at the post office this morning for some Christmas cards we are sending out within Canada. The stamps featured two or three basketball players in action. "That isn't Magic Johnson going for the net, is it?" I asked the woman helping me. I had in mind the incongruity of a stamp featuring this person stuck to an envelope bringing some friend or relative our wishes of the peace and joy of Christmas.

"No," was the answer I got. "It's not him. You can lick the stamp safely." Wry humour at Christmas time. I knew she was kidding. Interesting though that her focus was immediately on the health threat. "They came out with that stamp at the wrong time," the woman added.

That could be. Perhaps Canada Post has to avoid putting any sports person on its stamps for the time being. Now that the National Hockey League has been thoroughly rocked by the news that a woman in Montreal, who died two years ago, claimed to have had sex with at least 50 NHL hockey players, the image of that sport has been tarnished as well.

It looks like AIDS will more and more come to the fore as one of the world's most serious problems. It is predicted that in Uganda, previously ravaged by the unscrupulous forces of Idi Amin, one third of the remaining population will be decimated by the unrelenting onslaught of AIDS. That's a higher percentage than the 25 per cent of the world's population that, according to the book of Revelation, will be slain by the sword, famine, plague and wild beasts. In Revelation 16: 11 we read: "Men gnawed their tongues in agony and cursed the God of heaven because of their pains and sores, but they refused to repent of what they had done."

A grim picture at Christmas time in 1991. I was glad that I was able to lick a few 80-cent stamps featuring *Sinterklaas* for the Christmas cards we were sending to Holland and some 46-cent stamps portraying Santa Claus for the cards going into the States. I know, there still is an incongruity between the meaning of the Dutch *Sinterklaas* or the North American Santa Claus on the one hand and the birth of Christ on the other. The best way to sum up that difference is to say that either one of the two gentlemen in red gives presents to those who are good but Christ gives himself to those who are bad. And I am not even addressing the incongruity of the store and the stable, the ads and the angels, the shoppers and the shepherds.

But when I licked those 80-cent stamps and 46-cent stamps, I could at least feel rather confident that the saintly gentleman from Spain or the jolly benefactor from the North Pole was not suffering from AIDS. That's not to say, of course, that the portly neighbour from down the street acting out the real thing in the malls may not test HIV positive. A scary thought, isn't it?

BW

Living in and around the temple of God

The life of the Christian can be compared to the structure of the Hebrew temple. This temple was divided into three main areas: the Most Holy Place, the Holy Place and the outer courtyard.

The outer courtyard is the public side of our lives — the times we meet other people through our work, our travels, our transactions, our communications and our play.

The Holy Place is the times we live or fellowship together with other believers. It comprises our life in the family, in the Christian classroom, in the church or at any other meeting or get-together characterized by a confessional unity.

The Most Holy Place (also known as the Holy of Holies) is those times when we meet our God. It is the time of prayer, meditation, Lord's Supper (Eucharist) and worship. Sometimes we meet God in the presence of other believers; sometimes we approach him by ourselves, not distracted by the sound or movement of others. The fact that we may enter at all, individually or communally, has been made possible by the sacrifice of the Lamb on the altar of atonement.

All of these temple areas represent our walk in the presence of the Lord, whether we are inside the sanctuary or out in the courtyard.

Most of our time is spent in the courtyard. The courtyard of our lives seems to be much bigger than the Hebrew temple courtyard used to be and not so walled in, either. But that is only because a physical place like the Hebrew temple has to have boundaries. The Lord did not intend the temple courtyard to be closed off to the outside, however. Gentiles were welcome to come into the outer court. God intended it to hold many strangers just as he expects us to welcome many strangers into the courtyards of our lives.

God inhabits our life

What is the advantage of thinking of our lives as being like temples? The temple signifies that God is in our midst and puts his claim on us. The image helps us fight the lie of secularism which says that the courtyard is secular not sacred, whereas the biblical view of the public realm is that even that part of our lives belongs to the temple (not to the church but to God!). The secular lie extends even to the Holy Place whenever a classroom, for example, is declared a place of neutrality.

The thing to keep in mind, however, is that the temple represents the *times* of our lives, not so much its places. God does not tie himself down to places anymore. Even our homes and church buildings cannot make the claim of being sanctuaries. Instead, God wants to live in human lives. Unfortunately, too many people neglect to invite him in. Every day the newspapers tell us that all too many people don't make their lives the temple of God. That's why there is so much killing and despoiling of creation.

God lives in the times of our lives when we let him, until that day that he will establish the New Jerusalem, at which time he will inhabit even the *places* of our lives. The only reason the new city will be without a temple is that the temple will have become the whole city.

BW

Letters

Let's learn from the birds

As I was washing the dishes at the kitchen counter, I looked out the window toward the purple martin house. The house was specifically designed for purple martins and this is the type of bird my husband had hoped to attract. The first year it was up, the sparrows arrived before the purple martins. After a great deal of squawking and fighting with the purple martins, the sparrows were able to take possession of the house.

This spring the bird house was put up again, with the renewed hope that the purple martins would return and try to set up residence. Much to our disappointment, however, the sparrows arrived first. After a while the purple martins arrived and tried for several weeks to move in, only to be chased away by the sparrows. This "arguing" continued until the sparrows moved aside and allowed the purple martins also to take up residence. Though they still have their little "spats" they seem to have come to the conclusion that they are able to live together in the same house.

While witnessing these events my thoughts have turned to the similarity between the bird house and the Christian Reformed Church (see various reports in C.C.). These birds could teach us a valuable lesson. Even though we feel differently on a number of issues within the church, we may discuss, even argue, but should we say to one another, we cannot worship together in the same denomination? The sparrows and the purple martins have decided that, in spite of their differences, they are able to get along together. We as members of the CRC should be willing to work together for the furtherance of the Lord's Kingdom. Let us all use our different talents and make the world aware of God's love for us.

Effie Bierling
Holland Marsh, Ont.

News

Poll: Protestant churches sensitive to families, but fall short for singles, minorities, unchurched

GLENDALE, Calif. (EP) — Protestant churches in America are relatively sensitive to the needs of families, the elderly, children, teenagers, and the poor — but are less sensitive to the needs of minorities, non-Christians, young adults, and singles, according to an opinion poll conducted by the Barna Research Group.

Survey respondents were asked to evaluate how sensitive Protestant churches are to the needs of 15 different types of people. Not even half of all Americans rated Protestant churches as "very sensitive" to any of the types of people listed in the survey.

The group to which churches had the greatest perceived sensitivity was families: 46 per cent of all Americans said Protestant churches are very sensitive to the needs of families, 23 per cent rated churches as somewhat sensitive to families' needs, while two per cent said churches are not too sensitive, one per cent said not at all sensitive, and 28 per cent had no opinion.

Interestingly, people who were married and had children in the household did not rate churches any differently on this issue than did unmarried people or those with no kids in the household.

In general, people who called themselves Protestant tended to have a better perception of Protestant churches than did those who considered themselves Catholic, of another religious background or of no particular religious faith. In addition, people who attended church were more likely to say Protestant churches are sensitive to the needs of many of these groups than were the unchurched.

Lack of sensitivity or poor image?

George Barna, president of the Barna Research Group, noted what he called two very disappointing things about these findings. "First, it is sad that even among people who consider themselves Protestant, fewer than half rated churches as very sensitive for all but one of the groups listed in the survey. Protestant churches either have a serious lack of sensitivity toward people today, or they have an image problem of epic proportions. Either way, these churches need to take some significant steps to correct this problem."

He continued, "Second, in many cases, people who need the care of churches the most are the ones to whom Americans say churches are least sensitive. Single parents are a growing segment of our population, with substantial physical and emotional needs, yet just over two out of 10 single parents say churches are very sensitive to these needs. Research shows that single adults are considerably more likely to be lonely and in need of support from an entity such as a church, yet barely one out of 10 single adults feels churches are very sensitive to them.

"Another example is non-Christians — one of the primary reasons churches exist is to reach this group, and yet fewer than one out of 10 non-Christians see churches as very sensitive to their needs. The people most in need of the Church are the ones who feel most shunned by it."

The study was conducted by telephone among a representative sample of 1,060 American adults, and is accurate to plus or minus four percentage points.

Albertans give gift of clean water

Rachel Boehm Van Harmelen

Members of Alberta Christian Reformed churches and their denomination's relief and development agency, Christian Reformed World Relief Committee (CRWRC), are funding the installation of gravity-fed water systems in two villages of the Kuranko region of Sierra Leone, West Africa. Ray Prins of Lacombe, Alberta, and David deGroot of Calgary, Alberta, departed Dec. 10, 1991, to supervise the construction. Systems were provided for two other villages in previous years, and positive results inspired this renewed effort.

Besides the primary goal of providing safe, clean drinking water for people in the villages, the building of these systems is intended to enhance other CRWRC development programs already in progress in the area. CRWRC staff living in the region report significant benefits from the new water systems.

Clean water creates a healthier population better equipped to meet their own needs. Children show almost immediate health improvements, with significant reductions in diarrhea, dysentery and other waterborn diseases.

In addition, without having to walk hours each day for water, women have much more time to participate in CRWRC-assisted training programs offered in the areas of health, literacy, and agriculture. Through education programs like these, CRWRC is working to empower Sierra Leone's poor to self-sufficiency.

On the wall of the reservoir in the village of Foria, which received a water system in 1985, the words of John 3: 16 remain etched in stone as a permanent reminder of this testimony: "For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life."

Reader heeds Paul's advice

What a pleasure (and comfort) it was reading your excellent article "Do your best to get here before winter" (C.C. Nov. 22) and your heartwarming poem "Old Age." You see, I too arrived "before winter" in Victoria, B.C., this summer when my mom was called to her eternal home. Although the circumstances were different, I can relate to the thoughts expressed in your article and poem, I thank you for sharing them with us.

We enjoy reading the fine articles that grace the pages of *Calvinist Contact*; we are certainly challenged and inspired by many of your editorials. We felt it necessary not to procrastinate and instead do "our best before winter" to express our appreciation and sincere thanks to all of you for an excellent paper!

John and Doreen Stellingwerff
Edmonton, Alta.

THE CONSULATE-GENERAL WOULD LIKE TO COME IN CONTACT WITH THE FOLLOWING INDIVIDUALS:

ABELING, Theodorus Hendrikus, born Aug. 28, 1926 in Groningen, immigrated to Canada in 1958.

ABSPOEL, Hendrik Frederik, born May 20, 1927 in The Hague, immigrated to Canada in 1954, possible destination: Birch River.

BLOKKER nee Leijnen, Elisabeth Maria, born August 20, 1932 in Bergen, immigrated to Canada on March 17, 1954.

van CAPELLE, Petrus Cornelis, born April 10, 1927, last known address in the Netherlands: Oosteinde 96, Wateringen, immigrated to Canada June 11, 1960.

CECOTKA, Stefan, born August 3, 1926 in Turzovka, last known address in the Netherlands: Verwerhoek 5, Maastricht, immigrated to Canada on March 25, 1960.

van den ELZEN, Josephus Maria, born July 29, 1943 in Gemert, immigrated to Canada on April 15, 1966.

FLEURY family, Karel Lodewijk, Hermanus and Maria, born resp. July 6, 1894, January 13, 1908 and September 9, 1904. Immigrated to Canada resp. in 1951, 1952 and 1962 or any decendents of this family.

KNOL, Roelfina (married on Oct. 20, 1956 to Camille Ernst Poublon), immigrated to Canada on March 15, 1960.

MANDERS, Nicolasina Gerarda, born June 12, 1932. Immigrated to Canada on June 6, 1955.

MEIJER, Lambertus J., born Dec. 12, 1929, last city of residence: Bergh, immigrated to Canada on May 5, 1953.

STEFANISSIN, György, born April 8, 1937, last city of residence: Groningen, immigrated to Canada on April 25, 1967.

van der TAS, Lambertus, born on August 7, 1931 in Amsterdam, last known addresses in Ontario: 52 Chicopee Terrace, Kitchener NA 1T4, 19 Cherokee, RR # 5, Goderich N7A 3Y2.

ULDERINK, Freddy Willy, born Febr. 2, 1921, immigrated to Canada on June 22, 1955.

WORIES, Pieter Jan. born May 6, 1898, last known address in the Netherlands: van Saelenplantsoen 26, Velsen-Noord, immigrated to Canada omn March 5, 1960, destination: Vancouver, B.C.

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GATT directions of concern, say Christian farmers

GUELPH, Ont. (CFFO) — New proposals in the international trade negotiations pose major risks for moderate-sized family farms according to the Christian Farmers Federation of Ontario. Ontario is at risk of losing significantly in a number of commodities, with very little opportunity to gain, says Henry Aukema, CFFO president.

A key proposal being floated at the GATT talks focuses on placing tariffs on all agricultural support programs, including Canada's supply management marketing boards.

"'Tariffication' poses more risks for us than other countries because of the commitments we've made in our free trade agreement with the U.S.," said Aukema as he prepared to go to Geneva to express Ontario's concerns to the negotiators.

Ontario Agriculture Minister Buchanan led a delegation of Ontario farm leaders to Geneva and Brussels, Nov. 16 - 20, to emphasize Ontario's concerns about recent proposals.

CFFO has also frequently expessed concern that an international trade deal might make it harder to develop programs that encourage farmers to be better environmental stewards.

"It is far more important to ask whether our programs are a blessing to the creation than whether they are trade distorting," says Aukema.

'It won't work that way'

According to CFFO research and policy director Elbert van Donkersgoed, the federation's members have frequently supported the gradual acceptance of more market risk as positive for moderate-sized family farm entrepreneurs. "But current initiatives," said van Donkersgoed, "Could seriously disadvantage those who contribute the least to international trade distortions."

Van Donkersgoed says he personally will not lose any sleep if the current round of negotiations breaks down.

"The current round of negotiations has a rhetoric associated with it that is deeply disturbing," said van Donkersgoed. "There's a lot of talk about lower international subsidies resulting in higher prices for our grains. It won't work that way!" he said.

Low prices are caused by surpluses, according to van Donkersgoed, surpluses are caused by an increasing productivity on quality farmland with more efficient machinery, more know-how and many enterprising farmers in a stagnant market. Surpluses will only be reduced when we reach the limits of productivity, farm fewer acres, don't replace some of the technologies that wear out, take our know-how into other activities, reduce the number of farmers or increase the wealth of the world's hungry.

"I don't expect any of the underlying causes of surpluses to change significantly during this decade in response to subsidy cuts," van Donkersgoed said. "It is as likely that our response to subsidy cuts will be to increase productivity and work harder. The present GATT discussions will not change the international price for grains."

Marian den Boer

Like the Lilies

A Sunday morning alternative

As we speed along the express way in our family van at 7:45 a.m., my sleepy passenger self happens to notice a driver in the car beside us with a Tim Horton's coffee in her hand. I know that's what I want, but it's Sunday and I'd rather not be the reason someone has to work today.

Our family is planning to spend the day with friends two hours away in the country. We hope to meet them at their 10 a.m. church service.

Although it is drizzling, the forecast has promised Indian Summer so we've put on our light jackets in anticipation. About half an hour down the road my feet start feeling cold. Outside the drizzle is striving to be a flurry. I mention my cold feet to my husband, Marty, who turns up the heat. Several minutes later my feet still feel cold. In fact, they're becoming colder.

"We'll have to have the heater checked," says Marty, somewhat annoyed, for he has recently had the van in for its annual fall tune-up.

As I sit uncomfortably cool, privately wishing for a coffee, the kilometres pass beneath us and the orange needle on the temparature gauge begins to crawl around to the top of normal, close to the dangerous red area. Marty wonders if he should be alarmed as we pull up to an intersection in a small town just past halfway to our destination. He stops wondering when steam begins to rise out from under the hood and up inside our dashboard. We pull over to the shoulder of the road, our heads enveloped in vapour.

"What now?" says Marty.

"Probably nothing is open on Sunday morning," I mention helpfully.

Young Alison voices her concern, "You mean we'll be stuck here for the rest of our lives?"

Marty gets out and checks under the hood to discover a hole in the heater hose. Somehow this knowledge reduces our catastrophe to a troublesome inconvenience.

We wait for the motor to cool down; then we coast over to a small plaza where we spy a phone booth. Marty pulls out his motor league card, the one with the long distance numbers on it. He and I pool our change to make the call. We come up with $1.80.

The operator tells Marty to deposit $1.85. He runs back to the van to ask little Michelle to raid the Sunday School money in her change purse. Unfortunately she has left it at home "by an accident," she says.

Marty tries to charge the call to our home number but of course there is no one there to confirm that he belongs to that number.

"What shall I do?" Marty asks the operator, in exasperation.

"Get a calling card," is the bright reply.

"On a Sunday morning?"

"That might be difficult," she agrees.

So, instead of calling the motor league, Marty phones our friends...collect. They accept the charges and even promise to come to our rescue if we are still stranded after church.

Then we spot a 7-day-a-week donut shop.

Marty goes in to inquire about local service stations. Yes, there is one which opens in half an hour at 10. It's just down the hill.

When Marty returns to his shivering family in the crippled van he suggests we spend our time inside the warm, comfortable donut shop.

Eight-year-old Paul balks. "It's Sunday. We shouldn't make people work." I pull out the example of Jesus in the cornfield, "The Sabbath is made for man, not man for the Sabbath."

We trot inside to order hot chocolate for the kids and I get my much desired coffee. We might have ordered donuts as well but there are only a few stale-looking muffins available.

We sit at two arbourite tables. The coffee is disappointingly mediocre. We watch an information show about a conservation area in Alberta on the television emitting from the back of the shop.

When we leave at 10 a.m. we thank the proprietor who has been sympathetic to our dilemma.

At the garage a personable young man replaces our hose. He charges $1.00 for the hose, $5.00 for the work and $10.50 for a can of anti-freeze. By 10:30 we're back on the road.

Paul sums up the whole morning with the words, "I learned one thing: I would rather be in church than do this other stuff."

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.

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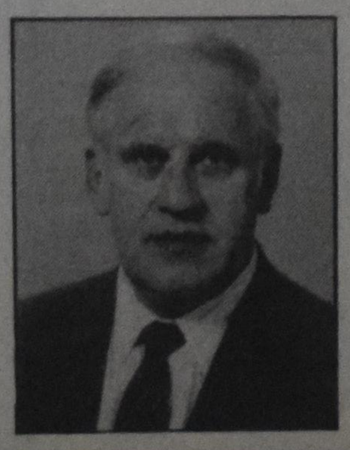
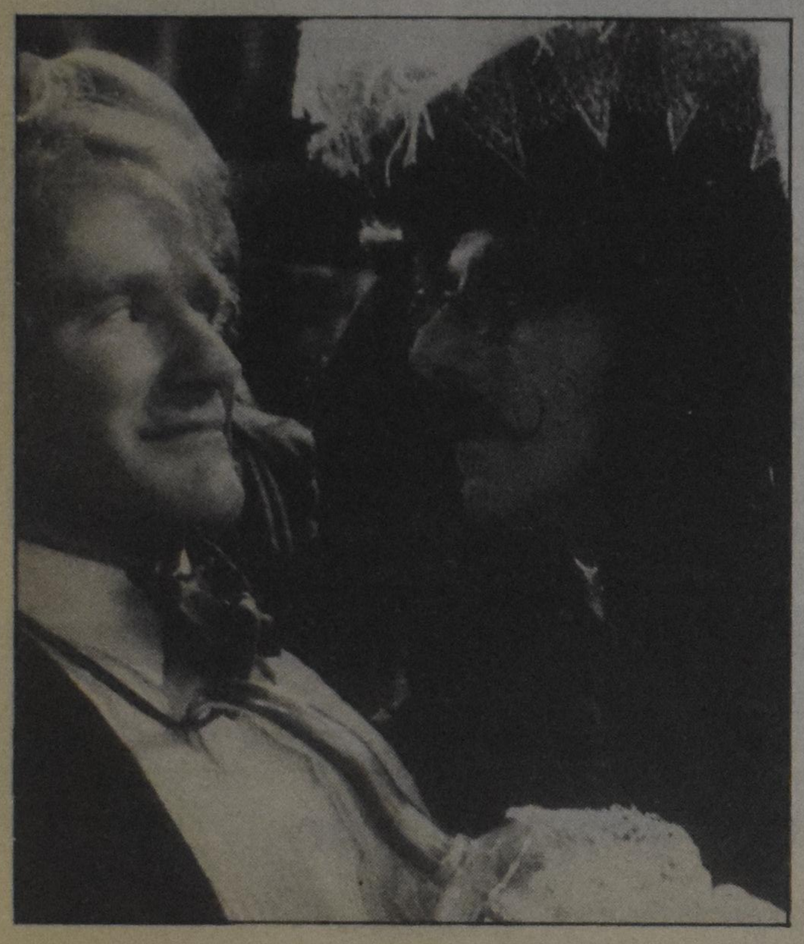


Cinema/Media

Cinema summaries

Marian Van Til

Hook



Rated PG
Stars Dustin Hoffman, Robin Williams, Maggie Smith, Julia Roberts, Caroline Goodall, Charlie Korsmo, Amber Scott
Directed by Steven Spielberg

Director Stieven Spielberg should have paid attention to the adage "Don't mess with success" when he got the urge to tinker with J.M. Barrie's classic, "Peter Pan." The story — about a boy who doesn't want to grow up and so spends his (eternally young) life in Never Never Land where he can fly and control events with his imagination — has stoked readers' imaginations for years; but this movie is not likely to.

Here, Peter Banning (Robin Williams) is a middle-aged, hard-driving lawyer who neglects his young son and daughter and finally is forced to "rediscover" his true identity as Peter Pan by returning to Never Never Land for a while. He meets all the characters whom the original Peter encountered — the pixie Tinkerbell, the evil Captain Hook (thus the film's name), the Lost Boys — but his mission is to rescue his own children from Captain Hook's clutches and to learn an object lesson: that he'd be a better, kinder adult if he became more childlike.

I think it can be persuasively argued, based on evidence, that the story "Peter Pan" was the product of a somewhat twisted psyche and that it's main premise is not all that healthy. But Spielberg's movie is far worse: there's no "magic" in it at all — there are no wonderful flights of fancy that can cause a reader or viewer to revel in the sheer joy of being able to *imagine*.

Hook has some first-class acting (especially by Dustin Hoffman as Hook and Maggie Smith as Wendy). But that skill becomes lost in a dull and strangely unaffecting movie. The irony of this film is that while preaching the joys and necessity of being imaginative, it isn't. It's glitzy, trendy, and has amazingly elaborate sets and costumes (it cost a phenomenal $62 million). Those things pass for creativity, but the film comes off as one big Hollywood production number.

Nor is it clear who this film's intended audience is. It's message seems definitely aimed at upper middle-class males but its take-off on "Peter Pan," the presence of so many children in the cast and its advertising are aimed at children.

If it's a children's film it doesn't set a good example in several respects. At one point there's a colossal food fight — one of the most disgusting and wasteful of modern "inventions" — initiated by Peter and involving the Lost Boys. Never mind that the "food" is really brightly coloured goop; it's *supposed* to be food. In another scene, Peter and the adolescent leader of the boys have a verbal duel in which they show how "creative" they can be in thinking up insults (some of which are vulgar) to hurl at each other.

Steven Spielberg, the Hollywood *Wunderkind* who brought us the touching classic *E.T.*, admits he still sees himself as an overgrown kid. Maybe it's time he grew up.

Religious broadcasting organization teaches Romanians broadcasting skills

BUCHAREST, Romania (EP) — Trans World Radio (TWR), an international gospel broadcasting organization, recently conducted a radio seminar for Romanians to teach them the technical aspects of recording and broadcasting.

The seminar, September 13-15, was conducted in Bucharest, the nation's capital, and was presented by TWR's East European Coordination Centre located in Vienna, Austria. About 30 Romanians attended, coming from member denominations of the Evangelical Alliance in Romania.

Currently, TWR broadcasts three-and-one-half hours of Romanian Bible teaching and children's programs every week. Until now, all of these broadcasts were produced by Romanians living outside the country, as Romania's previous communist government did not permit religious programming to be produced inside the country.

TWR staff brought portable recording and broadcasting equipment with them so that participants could have a hands-on experience. During the seminar participants watched while several Romanian musicians created a musical recording. In addition to teaching participants the technical aspects of recording, they also learned how to conduct interviews and round-table discussions. Basic communication theory and different types of program format were also discussed.

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'O Tannenbaum'

Photographer highlights 41 Christmas trees at National Gallery

OTTAWA — November 28, 1991: "Roger Mertin: O Tannenbaum/O Christmas Tree," an exhibition of photographs by the well-known American artist Roger Mertin (b. 1942), opened at the National Gallery of Canada on December 6 and will remain on view until February 2, 1992.

The exhibition, organized by James Borcoman, curator of photographs at the National Gallery, contains 41 works drawn from the gallery's holdings or loaned by private collectors and the artist.

The Christmas tree, glittering with ornaments and lights, symbolizes abundance and hope, even for the secular world, and invites us to share the joy and wonder of the Nativity. Roger Mertin has documented the age-old European and North American fascination with the decorated evergreen in his "Tannenbaumserie" (or Christmas Tree Series) which he began in 1976.

The 41 finely crafted photographs included in this exhibition not only reveal the artist's exploration of colour, light and the formal relationship of objects in 20th century interpretations of the Christmas tree, but also challenge us to question the nature of our vision and Western culture.

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About the speaker:

Ian Taylor is a Toronto-based writer and researcher. A university graduate of London, England, he was for more than twenty years a research metallurgist in the laboratories of one of North America's corporate giants. He obtained patents for high-strength alloys, armor plate and a manufacturing process. A further five years were spent in television production where he became producer/writer for a science documentary series broadcast throughout the U.S. and Canada. This background has provided the speaker with a disciplined approach for sorting facts from fiction, the insight to reduce complex situations to simple principles, and the ability to convey the results in a clear and entertaining way. Ian Taylor may be contacted day or night at (416) 928-0155.

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Marian Van Til, page editor

REC finds 'insufficient grounds to terminate' membership of Dutch church

GRAND RAPIDS, Mich. (REC) — The Interim committee of the Reformed Ecumenical Council (REC) conducted an investigation of the Reformed Churches in the Netherlands (GKN) during its meeting in October. The previous REC synod in Harare in 1988 charged the interim committee to investigate the GKN to evaluate whether they continue to qualify for membership in the REC.

The conclusion of the interim committee came at the end of a lengthy report on the documents of the GKN and its actions since 1988. The committee will recommend to the REC's assembly next year at Athens that "REC Athens 1992 declare that there are insufficient grounds to terminate the membership of the GKN in the "Reformed Ecumenical Council."

The interim committee, which acts for the REC between its assemblies, met in the Netherlands from October 9-18. In addition to the five committee members, three advisors were also present, as required by the REC constitution.

During the discussion of the GKN, the one interim committee member from the GKN, Prof. Klaas Runia, absented himself from the meeting, as also required by the REC constitution.

The committee attended a discussion at the GKN synod on October 9. For five hours, the GKN synod debated the Reformed Ecumenical Council's report on "Hermeneutics and Ethics" and approved an official GKN response to the report. On October 10, the interim committee also invited a smaller group from the Dutch church to discuss issues with them. Members of the GKN's moderamen (its executive committee), with a group of advisors, met for several hours with the interim committee.

Four areas examined

The interim committee examined four major areas.

First, it considered the status of the documents on Scripture tha the Dutch church has published in recent years. In particular, the committee faced the question of the status of the report *God with Us* — the REC at Harare had requested the Dutch church to withdraw its endorsement of that document as a "confessionally responsible" study.

Second, the interim committee examined the GKN's current positions with respect to its homosexual members. The REC had requested the Dutch church to rescind its acceptance of homosexual practice but the GKN decided not to rescind the advice it gives its churches. It has encouraged its churches to accept those homosexual members who are living in loving and faithful relationships. They declare that they want their church to have "room for homophilical brothers and sisters."

Third, the interim committee discussed and analyzed the GKN's response to the Reformed Ecumenical Council's "Hermeutics and Ethics" report. Although the REC report has not been accepted by its own assembly, the GKN response was considered a clear indicator of its present position on Scripture and its interpretation.

Don't want to quit

Fourth, the interim committee discussed the GKN's own view of its future withing the Reformed Ecumenical Council. It took note of the GKN's understanding that the REC was the only confessional body to which the Dutch church belonged. GKN representatives repeatedly told the interim committee that their church wanted and needed to belong to the REC.

The final section of the interim committee report was its evaluation. Here, following the REC Constitution, the interim committee asked first whether the GKN had violated the *basics* of the REC. Second, it asked if the GKN had violated the *purpose* of the REC. Thirdly, because the above questions could not be answered without qualifications, it asked whether the differences fell within allowable limits for the organization.

To each of the first two questions the interim committee said there was not "sufficient ground to charge that the [Dutch church] had violated" the REC basis and purpose. Noting that there had been a departure in some degree, the committee declared that it "could not say without any doubt that we have reached the limits in regard to GKN membership."

On that basis, the interim committee concluded that the grounds were insufficient to terminate the GKN membership. The interim committee added a second recommendation that proposed further discussion of differences. It read:

In the light of concerns expressed in this evaluation, that the REC explore ways to give content to the [Dutch church's] assertion that the "Hermeneutics and Ethics" report is a "worthy invitation to a serious ecumenical dialogue with the sister churches."

The full text of the recommendation will appear in the interim committee's report in the "Agenda for the Assembly." This was published at the end of November. Copies may be requested from the secretariat of the REC in Grand Rapids, Mich.

Trends in acceptance of Christianity analyzed

Jim Newton

OXFORD, England (WEIS) — A broad analysis of trends in world evangelization by the international director of the Lausanne Committee for World Evangelization predicts the largest response to the Gospel between now and A.D. 2000 will be in Latin America, India and China. Tom Houston of Oxford, England, estimates that by 2000, there could be 50 million new believers in Latin America, 40 million in India and 30 million in China.

Houston's forecasts, entitled "A Scenario Status of World Evangelication, 1991-2000," are in the final stages of editing for possible publication by Missions Advance Research and Communication Centre (MARC) in Monrovia , Calif.

The "Scenario Status" is forecast in what Houston describes as "relatively homogeneous regions," with data on the status of world evangelization in various countries within each region. In each section, Houston also summarizes key factors and trends which affect evangelization in that region. These homogeneous regions include areas where the majority of the population is Islamic, Hindu, Buddhist, Buddhist with Marxist overlay, Marxist/socialist; plus Latin America, Africa, Western Europe and North America.

In his analysis of the Islamic world, Houston subdivides his scenario into areas including the Middle East, Turkey, West Asia, North Africa, the subcontinent countries of Pakistan and Bangladesh, West Africa and Island Islam.

Houston forecast little growth, and perhaps decline, of Christian churches in the Middle East between now and 2000. He predicts at best a five per cent increase in the number of believers in other Islamic areas of the world, except in "Island Islam."

If there is a major and unexpected favourable shift in the Islamic political scene in Pakistan and Bangladesh, Houston said there could be as many as 20 million people who might come to faith in Christ in those countries.

Poverty, literacy significant factors

Houston says that poverty and literacy are significant factors indicating where the Gospel needs to be preached. Low literacy rates call for a strong focus on the spread of literacy and use of non-print media in Christian communication, he observes.

In response to the scenario, Houston says Christians concerned about evangelization should focus on the great blocks of resistant peoples, the greater openness to the Gospel in light of the changing face of communism, the challenge of secularism, migration, urbanization, poverty, injustice, corruption and the mobilization of laity.

He also urges Christians to focus on "The concept of all the people of God in one place having a total strategy for evangelizing the place where God has placed them that puts the churches and the parachurch organizations in joint harness as different expressions of the one people of God."

Rioting in Nigeria forces crusade cancellation

KANO, Nigeria (WEIS) — Rioting between Muslims and Christians claiming at least 100 lives forced German evangelist Reinhard Bonnke to cancel a six-day evangelistic crusade in this northern Nigeria city of almost five million people.

Bonnke said he had never seen such violence in his 16 years of evangelistic work in Africa through his "Christ for All Nations" organization.

Bonnke, who had earlier received official government permission to hold the crusade, said the riots broke out because of a dispute between Muslim militants and city officials who denied permission for a Muslim leader from South Africa to speak publicly. One day prior to the riots, Muslims handed out tracts urging public protests against the evangelistic crusade scheduled by Bonnke.

The daily Nigerian Tribune reported up to 300 persons were killed in the riots in Kano. Police sources estimated the death toll at more than 100. Press reports linked the violence to Muslim fanatics blamed for massacres last April near Bauchi, where the death toll was estimated between 250 and 1,500.

Tokunboh Adeyemo, general secretary of the Association of Evangelicals of Africa and Madagascar, warned Christians not to respond to Muslim opposition with more violence. "Two wrongs never make a right," said Adeyemo, a Nigerian.

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U.S. Marines sentence Lutheran conscientious objector

CHICAGO, Ill. (EP) — Marine Reservist and Evangelical Lutheran Church in America (ELCA) member Erik Larsen was sentenced Nov. 19 to six months in military prison and was given a dishonorable discharge. Larsen, who opposed the Persian Gulf War, had applied for a conscientious objector discharge from the Marine Corps.

"I have no regrets about what I did," Larsen said after his sentencing. "I still think it's a GI's right to say no to war."

Last April Larsen was charged with "desertion in time of war," which carried a potential death penalty. The charge was later reduced to desertion "with intent to shirk important service," and eventually the Marine Corps dropped all desertion charges against Larsen. On Nov. 12 Larsen pled guilty to the less serious charge of missing a troop movement and unauthorized absence, which carried a maximum possible sentence of two years imprisonment.

In a letter to Commanding General C.L. Vermilyea before the sentencing, ELCA Bishop Herbert W. Chilstrom wrote, "I am relieved to learn that the charge of desertion has been eliminated. I believe it is still important to record the church's support of Erik's decision to become a conscientious objector." Chilstrom called Larsen's decision to apply for conscientious objector status, "entirely consistent with the teachings of the Bible, as well as the creeds and confessions of his church." Chilstrom added, "The ELCA not only upholds the rights of individuals to honor their consciences but also teaches that thoughtful decision-making is an obligation to all its members.

Don Martin, Jr., a retired colonel in the U.S. Army Reserve and editor of Officers Christian Fellowship's *Command* magazine, said that while he wasn't familiar with the specifics of Larsen's case, "It seems to me if a person is going to be a conscientious objector, why would they volunteer to be in the military in the first place? And why wait until war breaks out to announce that they're a conscientious objector? It may well be that God could convict a Christian in the situation of actually wearing a uniform in a time of war that he should not participate, but it would be very difficult for a government to deal with that kind of subjective determination, and that would probably lie outside of what most governments do to accommodate people with conscientious objections."

Martin added, "A lot of people join the reserves and National Guard because they get some good things back out of it. But there are consequences to our actions. If we decide we want to be a part of something, someday that organization might require something of us."

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Word and Spirit

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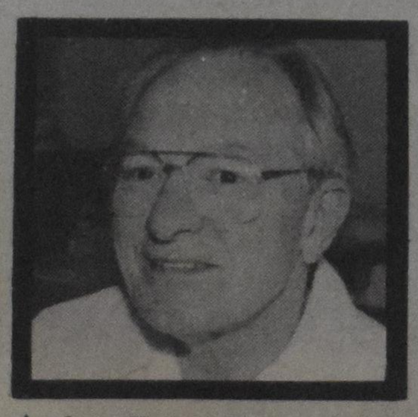

Andrew Kuyvenhoven

Born of the Virgin Mary

Our Roman Catholic friends give Mary, our Saviour's mother, too much glory. And we react by giving too little.

When the angel Gabriel came to Mary he did not exactly bow down, but he gave her much honour: "Greetings, you who are highly favoured! The Lord is with you" (Luke 1: 28). And a little later Elizabeth, Mary's relative (either her aunt or cousin), was filled with the Holy Spirit and enthused: "Blessed are you among women...the mother of my Lord...blessed is she (Mary) who has believed that what the Lord has said to her will be accomplished!" (Luke 1: 42-45).

The greeting has become famous. We even know the Latin words of verse 28: *Ave (Maria) gratia plena...*, "Hail Mary, full of grace." We love to sing or hear these famous lines. Millions have prayed the "Ave Maria" and most classical composers have an "Ave Maria" in their repertoire. But look what happened to the words. Ignorance loaded them with a meaning they don't have.

Ave is too solemn a greeting. The Romans said it to Ceasar. The old King James version has "Hail" which sounds like the "Heil" of the Germans for Hitler. The New International Version has "Greetings," as do many other translations. But the Jerusalem Bible (a widely read Roman Catholic translation) throws tradition to the winds; it proclaims "Rejoice" for *Ave*.

Grace received, not given

Roman Catholics pray: "Hail Mary, full of grace..." and forget it is a greeting. "Full of grace" means "Highly favoured." Mary received abundant favour or much grace — from God. But when you address Mary and you say, "Hail Mary, *full of grace*," you appear to say that she has grace to bestow and favours to give *us*. First, a prayer is made out of a greeting. Next "full of grace" no longer means that she *received* grace but that she will *give* grace. It is a fatal shift. And popular religion made that shift ages ago. Mary is not merely blessed (as Gabriel said), but she is able to bless!

And so the Mary myth developed. Finally she became the one born without sin, perpetual virgin, suffering mother of God who ascended to heaven. Intelligent Catholic Christians in the Western world will defend the "Mary devotion" while they try to avoid the superstitious extremes. But in the Philippines and South America Mary frequently overshadows our Lord in the religious lives of the peasants. Reformed Christians are deeply offended that the glory given to Mary is stolen from her Son.

Don't neglect her honour

We may not give her more honour than Scripture accords her. The *mater dolorosa*, the suffering mother of a hundred thousand paintings, did not bring comfort to Golgotha, but she received it from the Man of Sorrows: "Dear woman, here is your son" (John 19: 27). And in the final biblical picture of Mary (Acts 1: 14) she is no queen of the church or of the world (*regina mundi)* but she is a member of the congregation who received the Pentecostal flame.

However, we, the children of the Reformation, must learn to give Mary the honour that is her due. God "highly favoured" her. Mary is the most privileged and exalted of all human beings. She is the "mother of our Lord" as the Holy Spirit taught us to say (Luke 2: 43). The Son of Mary was fathered by God. Her position and assignment were unique.

Mary's privileged position entitles her to our respect; and her humble faith deserves our imitation. "I am the Lord's servant. May it be to me as you have said." With those words (Luke 1: 38) she offered herself as God's willing instrument. "Blessed is she who has believed that what the Lord has said to her will be accomplished" (Luke 1: 45). Elizabeth could not say the same thing to her husband.

Many ancient theologians have rightly said: by the unbelief of Eve we were destroyed, but by the faith of Mary a new day has dawned.

Andrew Kuyvenhoven is pastor at Bethel Christian Reformed Church of Waterdown, Ont.

Presbyterian Church in Canada plans $10 million campaign

DON MILLS, Ont. (PCC) — At a time when most mainline churches are expressing concern about declining memberships and diminishing revenues, the Presbyterian Church in Canada has launched a $10 million financial campaign. Rev. Harry Waite, newly appointed campaign director, reported that the first meeting of a national steering committee met on Nov. 15 to begin the planning.

The money received through this campaign will be used to fund the development of new congregations in Canada. Twenty-five per cent of the $10 million goal will be used to assist church projects overseas. The Presbyterian Church in Canada works in collaboration with some 17 denominations overseas.

The fund-raising effort will last three years. All of the 150,000 members of the Presbyterian Church will be urged to participate in supporting this major undertaking.

"This is the largest fund raising project ever undertaken by our church," Waite said. He went on to add that the campaign is also a large step of faith for Presbyterians in view of the difficult economic times the country is experiencing. "I have no doubt that Presbyterians will rise to the occasion," Waite added.

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Features

Jacoba Bos

As we celebrate Christmas and the wrapping up of the old to make room for the new year, our thoughts go back to those people who touched our lives, those who left an impression on us and perhaps made a difference in how we treat our neighbour.

A special visitor used to come to church

Photo: Call them Canadians

In the area where I live there was one such person who in her own peculiar way made an impression on those who got to know her. Her first name was Sophie. Her last name, it seems, was only known in government circles, for her old age pension cheques arrived regularly. Sophie's gratitude for this monthly blessing showed clearly as she carefully pocketed the money in her worn out handbag.

Rumour had it that Sophie became a displaced person after the Second World War. She spent time in a concentration camp and lost an infant daughter, her only child. Sophie and her husband then came to Canada. After the death of her husband she became a legend in her own time. She lived in an old house which she shared with numerous cats who happily had the free run of the house.

A devout Catholic, Sophie also became a frequent visitor to the afternoon service in our church, which was within walking distance from her place. We'd sense Sophie's presence even before we'd see her, for her unwashed body, wrapped in several layers of grubby dresses, and her grey matted hair covered with a greasy toque, emitted an odour which made us almost wish that God had created us without the sense of smell. Cleanliness certainly was not next to godliness on Sophie's list.

When entering the church building Sophie excelled in friendliness. In broken English she would greet the thronging worshipers with "I love you all. Canada good country. My church not go in afternoon so what I gonna do, watch T.V. all day? Me like a sing, me like-a your church."

Sometimes this standard greeting was implemented with a renditition of "Jingle Bells," "Ave Maria" or "Joyful Easter to you," depending on the time of year.

A visit to the 'priest'

Before the worship began she'd announce to the parishioners "Now I go see Father." She would then get up from her seat in the back of the church, pick up her cane and trudge in her large men's boots all the way down the aisle, past the communion table where in true Catholic style she'd kneel and make the sign of the cross, than continue past the organ and the baptismal font to the council room where, in three minutes (which seemed like hours to the anixous officebearers) she would tell her life's history.

From her coat pocket, which contained enough stuff to make a schoolboy jealous, she would pick a few coins. Carefully placing them in the pastor's hand her face would break into a joyful smile. "This is a present for you," she'd beam, reverently placing a kiss on the pastor's hand. Many a visiting preacher got the shock of his life to see this undaunted woman enter this male-dominated room of the church.

After the pre-worship visit with the church leaders Sophie would amble back to her seat, cheerfully greeting everyone in the sanctuary. If our own pastor was absent Sophie would pass on information about the visiting preacher: "Black Father not here today; different Father, white Father today; he's young Father," she'd announce to the waiting congregation, who knew that "Black Father" meant our own black-haired, black-robed pastor. Any minister with lighter coloured hair or no hair at all who came to preach in his best suit was thus named "White Father" or "Young Father."

A joyful noise

The person who braved to get close enough to Sophie to help her find the numbers in the *Psalter Hymnal* was rewarded with a pat on the shoulder with her grimy hand and an invitation to come for a visit. "You come over to my place," she'd whisper to the startled fellow worshiper. The response to the invitation to wine and dine in Sophie's dilapidated house was usually a hushed, "Maybe I'll come sometime but we have to sing now."

It mattered not to Sophie whether we sang from the old or the new *Psalter Hymnal*; whether the tune was familiar or seldom sung; she sang lustily in her own style, making her own melody and adding a few words only the Lord and she could understand. Her timing did not always correspond to the rhythm the rest of us were singing, so sometimes her soprano voice could be heard like a descant to the melody, lingering on after the last organ note had faded away.

Sophie would sit quietly during the sermon, often with her eyes closed. But when the offerings were collected she'd veer back into action. Like the cheerful giver who is loved by the Lord, she'd smile broadly at the officiating deacon and affectionately pat his hand after depositing her widow's mite in the collection plate.

Those who walked home from church were thankful for the fresh air as Sophie trudged along beside them, giving her version of familiar Bible stories. The story of the tower of Babel was her favourite.

During the week Sophie could be found anywhere where people gather: in the drugstore or the bank, or she was surrounded by a group of children who were always a ready audience for her self-composed songs. Often she walked the mile-long trip to the cemetery to visit her husband's grave. The only time she had gone there by car was on the day of the funeral when Sophie decided she was not going to leave her dear husband on his last journey. She climbed in the hearse and rode along

Home is best

Then came a time when we didn't see Sophie around anymore and we missed her in church. Sophie was hospitalized. Christian neighbours who took the Lord's command to love literally took care of her cats, and her house which received a thorough cleaning in preparation of her homecoming. Recuperation at home was slow. Her physical and mental condition had been affected by war-time experiences and the cruel treatment received in the concentration camp.

Before long Sophie was taken to a nursing home where kind people lovingly cared for her. The neighbours who visited regularly found her despondent. Sophie, who in her pink nightie and soft hair barely resembled the neighbour they once knew, begged to be taken home. She missed her cats and all the familiar things and faces which had always surrounded her.

On one visit the neighbours found Sophie in a brighter mood. "I want to see the Father," she said with a sense of urgency in her voice. Her Catholic priest was called and arrived soon after. He administered last rites and prayed with her. That obviously made her feel at peace: she had seen the Father. She died shortly after that.

The people who wrapped up Sophie's meager belongings came across some family pictures portraying Sophie as a beautiful young woman looking confidently into the future. The photographs were sent to a distant relative in Poland, the only known family of this remarkable woman who taught us something about being a joyful Christian, a cheerful giver, and serving the Lord in childlike faith and trust.

Jacoba Bos lives in Strathroy, Ont.

Should Christian schools go back to the basics? (2)

Nicolaas H. Buma

Last week the author focused on how our children are caught in the tension between stress and boredom and how the voices that nurture are no longer intergenerational but electronic. In this second and last article he takes a look at the implications of this modern trend for education.

Let's focus ourselves educationally

Yesterday's kids were scared stiff of the teacher, particularly if the teacher wore his or her authority. Today's kids tell the teacher what they think, and on occasion what the teacher should do. It's the eccentric innovator that captivates youth. Why is it that between 31 and 33 per cent of Ontario high school students drop out each year? Is mediocrity the norm? Or are students so involved in the pursuit of other activities, that their *performance* becomes mediocre and in the tension between choices, school performance suffers.

Perhaps the Ministry of Education's search for new teaching strategies and technologies since the early '70s is an acknowledgement of the fact that the system isn't reaching those it's designed to reach, or they're not responding the way they've been anticipated to respond.

A fractured community

Our Christian school world is rather insular. We're mostly white, socio-economically middle class with shared expectations. Our ethnic background tends to be Dutch, our religious orientation, Protestant in the Reformed tradition. We talk about community, but it's a fractured community — a community in which the cost of Christian education is weighed against its gain, in which the question "Does it make a difference?" is a real one, and in which the choice of Christian or public education is often left to the student.

The Christian Reformed Church has by-and-large resigned its role in promoting Christian education. Pastors absent themselves from school functions. There is, if you like, a sense of isolation from the church.

What about our self-congratulatory curricular strengths and expectations (you don't come to our Christian schools with your cerebral cortex flapping in the wind, and if you do, you certainly don't leave that way)? The we-can-expect-more attitude is perhaps reflected in our grading — giving rise to instances in which students don't qualify for specific post-secondary programs and are deprived of specific bursaries or scholarships...because the public secondary school grading system is more lenient, more forgiving. It would do well for us to remember that our students rank academically at the public school average and higher, that for the most part they come from stable homes, with strong parental expectations and full bellies. Should we grade more liberally, allowing our students to compete fairly with their public school counterparts, allowing our students to qualify for the same post-secondary programs and scholarships on an equal footing with their peers?

Beleaguered youth

And because of semestering and scheduling, how about the university prep courses and Family studies with its volunteer component, drama, sports and choir, added to Young Peoples', pre-confession/catechism classes coupled with the proverbial part-time job — all in one semester! What about the career choices, choice of college, further university prep courses and work for a semester? Or the three-chapter reading assignment that is handed out with expected completion the following day, thereby conflicting with that evening's pre-confession or catechism class.

Think of the paring and thrusting with parents: catechism more important than the assignment; the part-time job more important to the student than either catechism or assignment. In the end their son or daughter may prevail, finishing his or her homework on the bus or in the school library the next morning, bleary-eyed and somewhat beleaguered.

And if we set these observations *against* the background of societal and adolescent attitudes and expectations, then we have the recipe for tension and the ingredients for failure. Then it's a testament to God's grace, to the dedication and commitment of our staff, the support and encouragement of parents and classmates that we do as well as we do!

Doing it *our* way

But wouldn't it be a whole lot easier if *we* could define *our* curricula, if *we* could award our own secondary school diploma — a diploma that would stand on its *own* merits, a diploma that would be accepted as readily by Queens and the University of British Columbia, as it is by Redeemer, Calvin, The King's and Dordt? And wouldn't it be a whole lot easier if we could provide the opportunity for self-reflective learning that would provide the beginnings to foundational questions — not in isolation from, but within the framework of, home and church and workplace?

Wouldn't it be a whole lot easier if we lost our insularity, exposing our students to a multi-cultural, multi-ethnic mix, representing a religious geography — all exposed to a curricular focus which was distinctly Reformed?

And how about a lunch room and chapel — perhaps a student pastor/counsellor? How about visible location and recognition as a legitimate player in the local educational scene so our children wouldn't have to apologize for their Christianity?

Could we not have a late bus which travels to each supporting community so that those interested in extra-curricular activities can in fact participate? What about an institution in which home, church and school would "actively support and reinforce the work of one another, [an] arrangement [which would have] parents, pastors and teachers giving constant and pervasive attention to attaining mutual goals, [in which] communication lines between the three institutions [were] structured, open and constantly in use, [in which] each institution [would] keep the others informed and mutual goals [were] always on the table and under constant discussion," (*12 Affirmations, p. 72*).

Would all of that provide focus and direction and support and encouragement? Would that reduce tension and allow prioritization? Is it, even some of it, attainable, or are these the pipe dreams of a middle aged man?

Interface faith and reality

Allow me in conclusion to make a motherhood statement, an essential statement, a faith statement out of which I believe we can begin to move. I am convinced, although I wasn't always *heart*-convinced, that Christ must become the pivotal point of meaningful human activity, activity which exists only in relationships. God's Word defines those relationships in the context of our relationship to him and to each other and to his creation.

It is *through Christ* that we define our attitude to work and time and leisure and money and each other! It is through him that we engage in this busyness of cultural transformation, that a school becomes a city on a hill.

Yes, it was a simpler world, but it remains God's creation. In a world where church spires are shadowed fingers in an urban landscape, where the laboratory has become the sanctuary — the source of truth and place of mystery — you and I collectively are called to connect our spirituality with reality! That is the wisdom of Proverbs.

So what do we do with all these word-pictures I've just painted? Let's add to them the image of the juggler — you know, the guy who picks up several bowling pins and effortlessly tosses them into the air in rhythmic, almost automatic fashion. Or the baseball that so automatically leaves your hand to thud itself into the mitt of your teammate in spite of all the physical variables that would seem to make that simple pass impossible. The reason behind those events is the mysterious weaving together of order, balance and harmony.

We, church, school and family, have lost the need to weave together into a single tapestry our spirituality with reality. And the church and school are microcosms of our failure. We can blame our institutions, but *we* are those institutions, and as such must blame only ourselves for our failures.

Wisdom comes in knowing God. How do we know God? *The Belgic Confession* says it so beautifully: through his world and through his word. We have to connect our spirituality with reality. We have to understand that special revelation can only be seen against the background of general revelation, redemptive revelation against the background of non-redemptive revelation, spirituality in the context of reality.

And so, for all of us parents and students — its *back to the basics!* Back to — "Christ the King, let the heavens ring" — back to harmony out of dissonance, order out of chaos, covenant out of individualism, justice in the context of mercy, love out of intolerance. As church, home and school shift their foci, they, like positively charged fragments, create tension and distance and begin to fragment spirituality and reality. That to me is the nub of the problem.

The challenge for each of us — students, parents and teachers — is to go back to the "mountain" to capture the mystery of creation, the very wonder of God! And *then* to go to the valley where the fruit is grown!

Remember the juggler?

Nicolaas Buma delivered this speech at an October parent-teacher meeting of the London District Christian High School in London, Ont.

Wouldn't it be a whole lot easier if we lost our insularity, exposing our students to a multi-cultural, multi-ethnic mix, representing a religious geography?

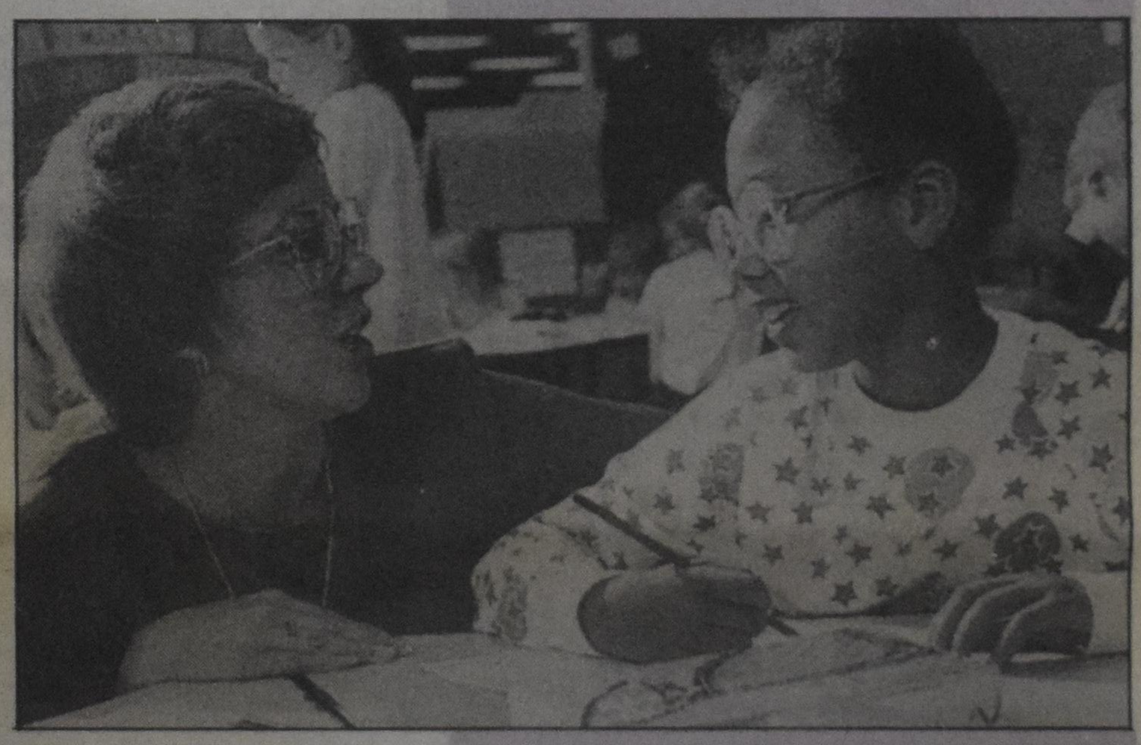

Photo: C.C. files

Christian Life

Water in the glass

Nick Overduin

As Protestants we are accustomed to saying that the sacraments, *like the Word of God*, point us to the one sacrifice of Christ on the cross. What are we to make, then, of Catholic assertions that the Word of God, *like the sacraments*, point us to that same sacrifice?

I recently came across a fascinating pamphlet called "The Transforming Power of God's Word." It is a product of the Catholic Order of St. Benedict and attempts to explain to all church members how they may view the Bible.

It is obvious from the pamphlet's tone that the writers felt a need to "sell" a view to a possibly hesitant, resistant and even suspicious audience.

For example, as the pamphlet goes about articulating a high doctrine of Scripture it suddenly concedes "this sounds like an extravagant claim for the Bible. But in making these statements, the bishops were drawing on ancient Catholic tradition...."

The pamphlet approvingly quotes Jerome: "Not to know Scripture is not to know Christ." A little later we get another concession: "All this may seem a little foreign to us (Catholics) — reverencing Christ present in a book."

Along the way the pamphlet makes many statements which sound substantially Protestant. For example, "When we read this Word in faith, we know by God's own guarantee of biblical inspiration that we are in touch with the saving Word of God."

Familiar texts

The pamphlet presents a solid exegesis of the significance of the concept of a "word" in the ancient Hebrew culture. "Word" is a very broad and powerful concept, covering events, ideas and things as well as groups of letters. Familiar Protestant prooftexts used for grounding our veneration of the Bible are brought forward, e.g. Ps. 33, "By the word of the Lord the heavens were made"; or John 1:14, "The word became flesh," Heb. 4, "The two-edged sword," and, of course, Is. 55, concerning the word "which shall not return to me void, declares the Lord."

What shall we say? As Protestants we are beginning to sense again the importance of the sacraments. And now this pamphlet says *"As in the sacraments, so in the biblical word* read in faith we come into the presence of our loving God, who wants to transform us by the power of the Holy Spirit." (my emphasis)

Some discomforts

That's not bad, really. Not bad. Is the glass half empty or half full?

Certainly there is still much we need to discuss. For one thing, we feel uncomfortable as Protestants with a pamphlet which at one point says, "Don't forget. The Gospel book receives the same reverence usually accorded the Blessed Sacrament — bows, incense, candles — and our response to the Gospel introduction is 'Glory to *you*, Lord'."

And we are not comfortable with this way of speaking when describing history: "To give due reverence to Christ present in the Word of God, the [Second Vatican] Council followed a practice begun at the Council of Ephesus in 431: Each day one of the bishops carried the Gospel book in procession to a place of enthronement.

Thus enthroned, the Lord, living and present in his Word, could preside over the deliberations of the Council." (my emphasis)

No, we are not done talking. But whether the glass is half empty or half full, one thing is sure: There definitely is water in the glass.

Nick Overduin is campus minister at Brock University, St. Catharines, Ont.

Hourly task

When I am reminded that my walk is watched by God's spiritual radar and echogram and that he sees better than any med-school professor, it sets me on my heels.

For the Bible regards the heart "as the centre or focus of a person's life, the spring of all desires, motives and moral choices — indeed, of all behavioural trends." Others equate heart with "soul."

The motto of John Calvin was, "My heart, O Lord, I offer you promptly and sincerely."

I can't get beyond that thought — that I am hourly to offer a flaming heart of purity to him.

Will you join me?

Nick Vogelzang
Aurora, Colorado

No time to be apologetic about Reformed faith

James A. De Jong

A Reformed birthright in a sea of evangelicalism is worth maintaining.

That reality hit me while reading a recent issue of the *Evangelical Studies Bulletin*. In that issue, Grant Wacker, who is in the religious studies department of the University of North Carolina, writes a solid review of *Twentieth Century Evangelicalism: A Guide to the Sources*.

Wacker's third of three evaluative comments treats "the always-troubling question of equity of coverage." Have the editors focused too much on fundamentalism and on the Reformed mainstream at the expense of other evangelical traditions? His answer is worth quoting at length:

"My unscientific answer is yes, this is principally a *Guide* to the Reformed evangelical mainstream but no, "The Others" are not thrown in as an afterthought.

For at least a century Reformed evangelicals have proved themselves by far the most culturally aggressive members of the evangelical family. While other evangelicals were nurturing piety or losing themselves in ecstacy or maintaining a quiet peace witness, Reformed evangelicals were elbowing their way into the secular arena, publishing with university presses, commanding the air waves, tirelessly proclaiming their reformist agendas.

If the Reformed tradition claims the lion's share of the entries in this volume, it may be because the Reformed tradition has long claimed the lion's share of entries in the corridors of influence and visibility. What this *Guide* makes clear, more by what it does not say, is that it is high time for other species of evangelicals to make their voices heard, strong and clear, in the chorus of American public life."

If alumni of Calvin Seminary are true to their biblically Reformed birthright, they will build "salty" churches that cleanse all of life and preserve the meat of the Gospel. They will school their people in the breadth of the Kingdom, the power of regeneration and joy of cevenantal discipleship. They will read insightful material on the issues of our age, reflect on it with biblical clarity, discuss it with their councils, fashion sermons and programs that make the Gospel forceful in the lives of their people, badger them into constructive involvement and proclaim that "Our World Belongs to God."

This is an era to study and to preach our confessional legacy, which has given the Reformed tradition its elan!

Our age is no time to be defensive or apologetic about Reformed faith. Life — ours, our people's, our neighbours' — must be committed entirely to the Lord Jesus. We must make plain what that means! This agenda is more urgent than denominational reorganization, liturgical tinkering, the numbers game, multicultural balance and representation.

These worthy considerations must all serve and be caught up in a much greater, more exciting program: that of proclaiming and living the Lordship of Christ in all of life.

That birthright is what our evangelical brothers and sisters have discovered and respect about genuinely Reformed believers. While we continue to learn more about the Christian faith from them, we ought to renew our commitment to what has made us a blessing to them.

Dr. De Jong is president of Calvin Seminary. This excerpt is reprinted with permission from The Sem-Alum, *Spring 1991.*

FROM COAST TO COAST

BRITISH COLUMBIA

Abbotsford-CFVR	7:30 am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30 am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30 am	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00 am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
St. Albert-CHMG	7:00 am	1200
Taber-CKTA	8:00am	1570

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR(fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00 am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Burlington-CING(fm)	7:00 pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00 am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO *(Sat.)*	6:30pm	1350
Pembroke-CHRO	10:00am	1350
Slt. Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	8:00 pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

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Valleyfield-CFLV	8:45 am	1370

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Environment

Creation awareness among students triggered by visiting professor

Robert VanderVennen (with a SCSBC release)

LANGLEY, B.C. — A student and a teacher from 11 Christian high schools in British Columbia and one in Washington spent an exciting two days together in a conference on the environment because John Vanderhoek, education co-ordinator for the Society of Christian Schools in B.C., saw how to use a visiting speaker in a creative way.

The speaker was Dr. Calvin De Witt, who came as Staley lecturer to Trinity Western University. De Witt is professor of environmental studies at the University of Wisconsin-Madison and director of the Au Sable Institute of Environmental Studies in northern Michigan.

To participate in the conference the students had to agree to design an environmental awareness activity for their school as a result of the conference. Vanderhoek suggested that student councils be involved in selecting the student representative so that the student body would support his or her activity.

So on a Friday morning the group split up for two field trips. One group went to the University of B.C. Research Forest. The other boarded a boat for a tour of the Fraser River as it flows past the factories, housing developments and docks of a rapidly growing metropolitan area.

After the morning field trip De Witt talked with students and teachers about seven degradations of creation. He said that in the U.S. alone three million acres of farmable land are converted to urban use each year, that three species of creatures are extinguished each day, and that bushels of topsoil are presently lost for each bushel of corn produced. He left no doubt that careless human use of God's creation has had devastating effects.

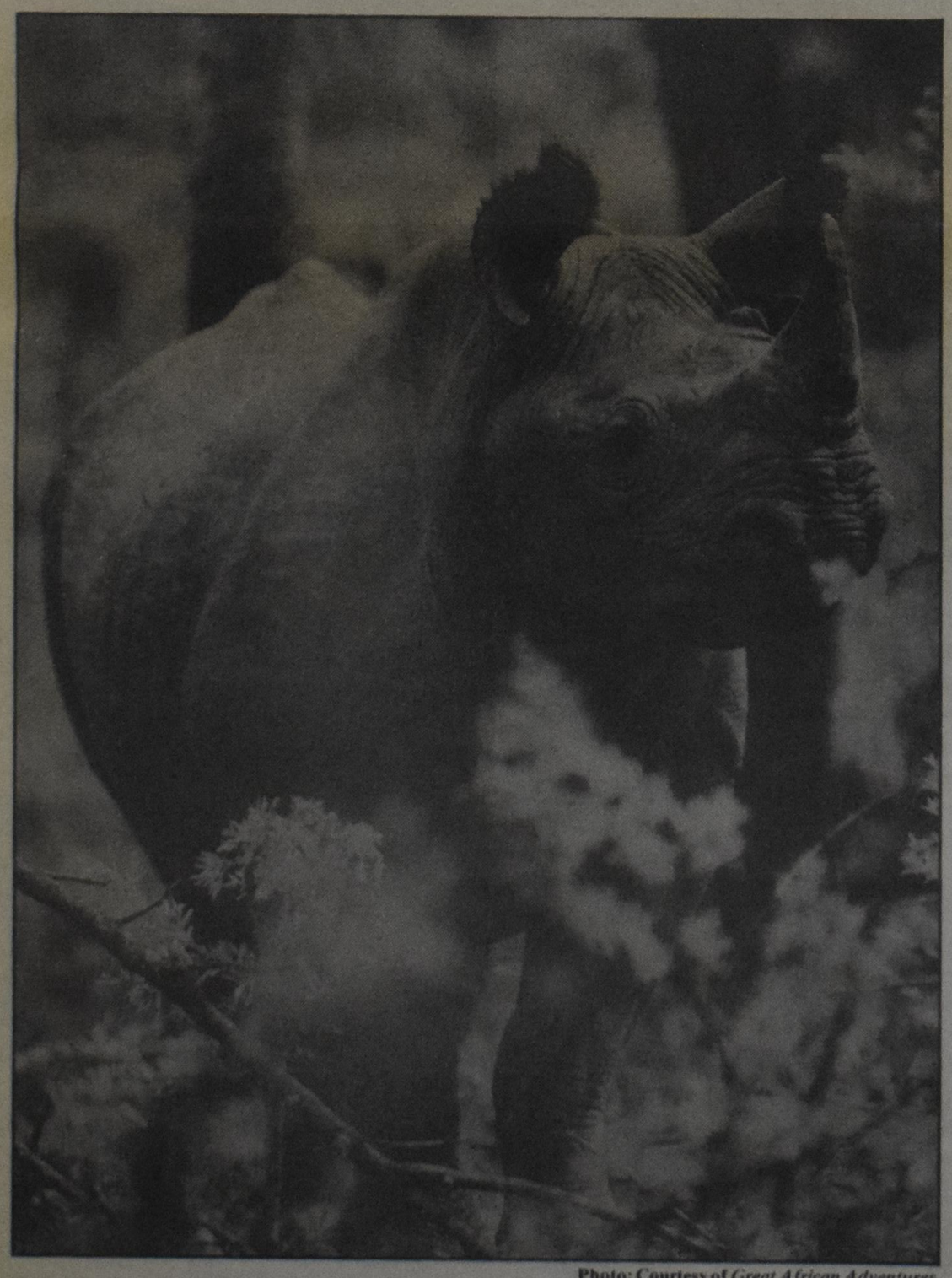
Scripture speaks on environmental issues

In an evening public forum, co-sponsored by Citizens for Public Justice, De Witt let Scripture shed light on environmental issues. "We are called to serve and keep the place of our habitat in which we live," he said. "Deuteronomic laws indicate that we may take the fruit of God's creation, but we must always retain its fruitfulness."

The next morning the students and teachers came together again for workshops. Participants discovered how changes in lifestyle can have an immediate impact on the environment. Discussions centred on being stewards and bringing healing.

One follow-up of the conference has been a collation of ideas under the title "Our School as a Creation Awareness Centre," the result of brainstorming by students and teachers. From the enthusiasm of the students, we may expect this student leadership conference to produce environmental awareness programs in the high schools this year, says Vanderhoek.

Reborn rhino



Reprinted from *Iguana*, Oct.-Nov. 1991.

Photo: Courtesy of *Great African Adventures*

In only 20 years the population of the black rhinocerous in the African continent has declined from 65,000 to fewer than 3,500 — mostly because of the savagery of poachers who sell the animal's horn to traders from the Far East, where it is prized for ceremonial daggers, traditional medicine and aphrodisiacs. (Horns sell for up to $10,000 per kilo.)

Back in 1971, South Africa started an ambitious, strongly-enforced conservation program for the black rhino. Twenty of the animals were taken from the province of Natal to the country's largest game preserve, the Kruger National Park, where the species had become extinct early in the 20th century. Now there are more than 600 of these magnificent animals in South Africa in 10 scattered populations, and those numbers are growing.

One in five of all Africa's black rhinos have a refuge in South Africa. Ninety per cent of the animals' "cousins," the white rhinocerous, live in the country. All in all, South Africa is custodian of two thirds of all the earth's rhinos.

U.S. Senate kills Arctic oil-drilling bill

Marian Van Til

WASHINGTON, D.C. — Environmentalists in both the U.S. and Canada breathed a collective sigh of relief last month when the U.S. Senate turned back bill S. 1220 which would have allowed drilling for oil in the Arctic National Wildlife Refuge.

The bill was co-sponsored by Republican Senator Malcolm Wallop of Wyoming and Democrat J. Bennett Johnston of Louisiana, but was prevented by 44 other senators from going to the floor of the Senate for a vote: those senators refused to cut off debate on the matter. The "Johnston-Wallop energy bill," as it was known, thus missed a legislative deadline and its sponsors withdrew it — for now.

Environmental organizations with chapters in both the U.S. and Canada, such as the National Audubon Society and the Sierra Club, had long been urging their members to write their legislators in both countries in opposition to the bill. But the general public seemed generally unaware of the issue.

Wrongly-directed energy policy

There is much agreement among environmentalist activists and scholars that drilling in what is supposed to be a wildlife *refuge* will have profound and irreversible impact on caribou migration routes and on a habitat that is the only one of its kind on Earth. The refuge itself is in the U.S., but the Arctic area and the caribou routes know no such artificial boundaries, crossing into Canada as well.

"The proposed legislation would have...affirmed a U.S. energy policy headed in the wrong direction," Peter A.A. Berle, president and CEO of the National Audubon Society, told the society's members in the December issue of the "Audubon Activist" newsletter. "The entire thrust of the bill was to stimulate production, minimize environmental protection, and do little to encourage conservation or a fuel-efficient economy," Berle continued. And, he asserted, to spoil for all time an area that is unique on Earth for what is estimated to be less than a decade's worth of oil is unthinkable. We've already destroyed many habitats and species of whose purpose and value for Earth we were blissfully unaware.

Time gained

It took courage, Berle said, for those 44 senators to support the filibuster which killed S. 1220. Filibustering is "not considered the best way to do public business," Berle noted — though Senator Johnston himself has used the tactic in this congressional session more often than any other senator, save one — arch-conservative Jesse Helms.

The turning back of the bill, however, will allow the senators who opposed it and environmental organizations more time to inform the public about the high stakes involved.

The hard-fought victory should not make Audubon members and others complacent, concluded Berle. "Since the oil companies will not give up, let this victory be an inspiration for us to stay the course."

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Animals used in research a diminishing problem, claim professors

Bill Fledderus

ST. CATHARINES, Ont. — The welfare of animals used in research experiments is almost a non-issue today, according to several university researchers. After a decade of criticism by animal rights activists, who published ugly photos of blistered rabbit eyes and other abused lab animals, the issue has died down, they say.

Dr. Doug Morrison, a professor of animal and poultry science at the Ontario Agricultural College (University of Guelph), says there is always room for improvement in anything human beings do, but "if you asked me whether there is a substantial amount of room for improvement in the use of lab animals, I'd have to say no."

"I witnessed some examples of wasted animal lives during my graduate studies in the mid-70s," says Gary Chiang, who now teaches and does research on a tropical insect called *rodnius* at Redeemer College in Ancaster, Ontario. "However, based on my own limited experience I'd say most of it has been cleaned up."

Tita Zierer, director of the Animal Alliance of Canada, disagrees: "Two million animals were killed last year in research — to me, that's still a big problem."

Zierer complains that Canada has no federal legislation dealing with animal use. Not even the most torturous experiments have been outlawed.

"Canada has the Canadian Council on Animal Care [the CCAC is a peer review organization] but the CCAC focuses on care and not use," explains Zierer. "Care means things like cage size and humidity. These things are important, but that's avoiding the most important questions: what are these animals used for, and how do they die?"

Photo: C.C. Files

These mice lack both hair and immune systems; they are grown to provide various cells and tissues for researchers.

According to the CCAC, about two million animals are "involved in research" every year in Canada. About 10 per cent of that number are used in testing the effects of drugs and chemicals, and five per cent are used in teaching (usually veterinary science).

In comparison, the U.S. uses about eight times as many animals.

Fewer guinea pigs

Testing, once a major focus of controversy, was cut in half between 1977 and 1989 thanks to alternatives such as non-animal tests, tissue and cell culture and the use of computer simulation.

The Draize eye irritancy test which involved applying substances such as cosmetics to the eyes of rabbits is now extremely rare in Canada, according to the Canada Council on Animal Care (CCAC), a peer review body which polices animal research in Canada.

The LD/50 test, which tries to determine exactly how much of a substance is necessary to kill half the population of a target group is reportedly not required in any part of Canada, although the move away from the test is being "unnecessarily stalled by bureaucratic inefficiency as well as by a stubborn and callous resistance to change inherent in a number of institutions," according to the Toronto Humane Society.

Animal rights activists would like to see the Draize and the LD/50 tests banned, but say nothing will happen unless public support overwhelms the present inertia.

Ontario legislation could be tightened

Three provinces have legislation dealing with procurement and use of lab animals: Alberta, Saskatchewan and Ontario. Several groups have been consulting with the Ontario government about its 1971 Animals for Research Act since January. These groups question whether the act fairly represents a modern perception of animals and suggest that it be expanded to regulate when and for what purposes animals may be experimented on, according to Dr. Deborah Stark, who works for the Ontario Ministry of Agriculture and Food.

Animal Alliance is one of these groups, and Zierer explains that her group is asking for a ban on all irritancy and toxicity testing on animals. She points to German law, which forbids cosmetics testing on animals, and to legislation pending in states such as California as precedents.

Most testing done in U.S.A.

According to the Toronto Humane Society, eight large American corporations dealing in household products continue to test their products on animals, as does General Motors Corporation. Often, these corporations are not interested in spending money to retrain staff, switch equipment and change test methods.

Though they do their testing outside of Canada, such multi-nationals sell a large number of their products here.

The Humane Society publishes a list of corporations which continue to do animal testing to encourage letter writing and boycotting, and a second list of manufacturers who pledge that all their products are "cruelty free."

Dr. Evert Nieboer, a toxicology professor at McMaster University in Hamilton, Ont., points out that despite improvements, some people will not be happy until humans stop using animals completely, for research or food or clothes.

Nieboer says he has no qualms about sacrificing animals to improve medical knowledge, and that the idea that we should never kill animals is based on "a totally distorted perspective."

Animals need protection

Catherine Emas is a vegeterian who has been involved in animal issues for 12 years. She is a member of a group based at Brock University in St. Catharines, Ont., called Niagara Action for Animals (NAfA), which sees eliminating animal abuse as a human responsibility.

"We have to protect those who cannot protect themselves," she says. She refers to Peter Singer, Australian author of the best-selling book *Animal Liberation,* who "draws parallels between the animal rights movement and previous movements which gained womens' rights and black rights. The exploitation of others, including other creatures, demeans us all."

Vested interest

Concerning lab research, Emas remains somewhat skeptical: "Of course professors will tell you they are doing a good job. So will the CCAC. It's in their vested interest."

"What we really need," she continues, "is better and more free communication from them, instead of the present secrecy and in-house attitude they have.

Zierer is also frustrated about how secretive institutions are. "I've been doing research recently about freedom of information," she says. "Most institutions I try to communicate with won't even reveal statistics such as the number and type of animals they are using."

"The CCAC has such figures, but all it will release to the public are the totals," says Zierer. "We've been asking them to break down those totals into categories and locations for a long time, but they won't."

"The public should be able to learn how these animals die and for what purposes. Right now, CCAC statistics indicate that 100,000 animals are killed yearly for teaching purposes, over 300,000 for testing and 1.5 million for research — what does that tell you? Almost nothing."

The CCAC conducts site inspections, sets regulations and encourages the establishment of animal care committees, local groups of interested people in charge of safeguarding against abuse and waste.

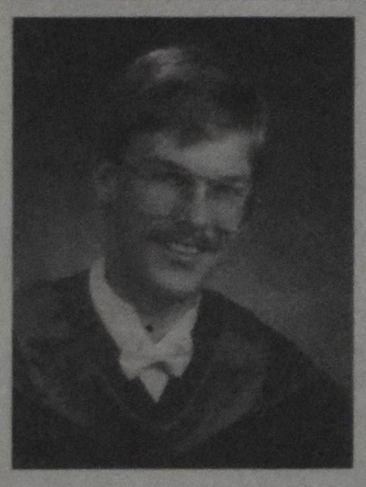
Its power comes mainly from its affiliation with the major scientific degree-granting agencies (e.g. the Medical Research Council, MRC, and the Natural Sciences and Engineering Research Council, NSERC), which will hold back grants from an offending party.

A new guardian

One good sign on the university scene, according to Dr. Morrison, is the establishment of Canada's first Centre for the Study of Animal Welfare (CSAW, pronounced "seesaw") about a year and a half ago at the University of Guelph, in Guelph, Ont.

CSAW has a mandate to define animal welfare and develop methods to measure it, to conduct and co-ordinate research into animal welfare, to investigate animal housing, transport and handling, to explore the ethical implications of animal use. It also wants to encourage the development of alternatives to animal use and to educate both students and the public.

ANNOUNCEMENT



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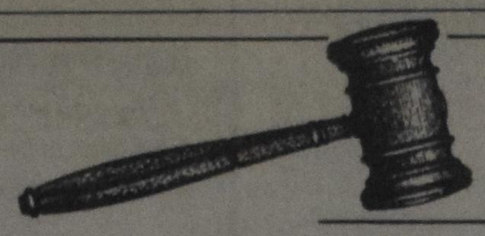
Season's Greetings

Letters to Sean (4)



Bert Bakker

Representing the guilty

A shoplifter's dilemma

The office staff have left; it's finally quiet after a busy day of calls and clients; the Christmas lights on the shrubbery and trees at City Hall outside my window brighten up the dark sky. Before going home for supper, I thought I'd write you.

It's amazing how daily life and reflecting on God's Word intermesh. (It's truly a light unto our path.) Last night in our adult Bible study group we reflected on the passages dealing with the Incarnation (Luke 2 and Phillipians 2). This morning I had an appointment with a 58-year-old woman who had been charged with shoplifting at Woolco. Had she been sent to test whether I had learned my lesson last night?

The woman's story, in heavy accent, was not unusual. She was married, her children were grown up and she had some grandchildren. Her carpenter husband had been out of work for some time and his employment insurance had run out.

A couple of days ago she had gone into Woolco to buy some nylon stockings for herself, and as she passed by the counter of records, tapes and compact discs she spotted a tape of "The Water Boys" which her teenage grandson had on his Christmas list. She slipped the small plastic box into her purse, moved to the checkout counter, paid for her nylons and was stopped at the exit door by a security woman who had been watching her as she moved through the store.

The woman had apologized and tried to pay for the tape but the security woman had insisted that charges be laid. Woolco, through the long period of recession, had run up losses on account of pilfering by customers.

The security guard wanted to make the woman an example by making sure that the case would be heard by one of the local provincial court judges who was tough on shoplifters — and that the story would be well publicized in the local paper and on local radio.

After discussing briefly with the woman how I was to be paid for my services if I were to represent her, she told me her full story.

I admit my first (mental) reaction to my client was one of annoyance, irritation and disgust. "How could you be so stupid, woman?" I thought. "You had the money in your pocket to pay for it. You are nothing but a petty thief. I would never introduce you as one of my acquaintances at the school PTA. What would people think?

My next reaction was: "No, I'm a professional. I must not let my personal feelings interfere with my relationship with this woman. I must accept her as 'not guilty' and deal with her problems. What again was the statutory definition of 'shoplifting'? What must the Crown's lawyer prove to convict her? What possible defences are to be explored during the interview with her?"

My initial reaction to the woman was not worthy of a Christian lawyer. I was judging the woman for the purpose of rejecting her (Matt. 7: 1-2). I wanted to convince myself that she was not deserving of my frienship or care so that I would not have to associate with her. If Christ had had my attitude towards humanity he never would have consented to be born in a stable in Bethlehem and to become "one of us."

But my second reaction to my client was not appropriate for a Christian lawyer, either. She was not a technical problem that had to be solved. By treating the woman as a problem I tried to suppress my feelings about her so that I could deal with the relationship as a professional "in a non-judgmental way."

I could deal with representing my client in the whole legal process as a game — an exciting, fascinating game in which I could win through technical skills and smarts.

I knew better. She was not a thing. She was a person whom God had put in my path that day whether I liked it or not.

My next reaction to the woman was what I believed to be appropriate for a lawyer representing a guilty person. I asked myself how Christ would want me to see her and the mess that she is in just before Christmas.

Pictures of Christ with the woman caught in adultery (John 8: 1-11), Jesus having lunch with the tax collectors, the conversations of Jesus with Nicodemus, and Jesus dying on the cross next to the good thief flashed through my head.

Christ was a "faithful companion" to people in trouble. He could "unconditionally" accept people wherever they came from. He did not hide the truth from himself or from persons for whom he cared.

This is the reaction I wanted to have to the client in front of me. I wanted to be a "faithful companion" to the woman and to use my professional knowledge and skills as a lawyer to walk with her through a dark period in her life — in the context of the legal process.

As my client poured out her story that she had shared with no one, not even her husband, I sensed that what she basically wanted to do was to make a confession to the provincial court judge that day as if he were her father; to make restitution to Woolco by returning the tape; to receive her punishment as a good girl in the form of a fine; to be forgiven and to go on living with her family, friends and acquaintances at the local church as if nothing had happened.

As a lawyer I knew (and I suspect that my client also knew) that the criminal system of justice only judges people based on the facts, and marks those who are found guilty for the rest of society to recognize. The system does not forgive and does not restore people who have done wrong to the community.

As a Christian lawyer I realized that what she basically wanted only Christ could give; and the restoration to community *he* would offer was the restoration to his community, not the secular community. If she was found guilty by the court she would still be a shoplifter to her husband, her children, her grandchildren and her friends at the PTA.

Why should a Christian lawyer represent a person who is guilty? The New Testament, understanding what it means to be a Christian, clearly points in the direction of being a companion to those in difficulty. As to how one walks as a faithful companion to a guilty person and the problems associated with it, I will leave to a further letter.

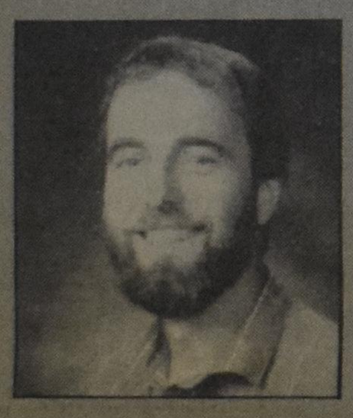
I must close now. I will be counting the days to Christmas.

Love,

Dad.

Bert Bakker is a partner in the Bakker Atamanuk law firm in St. Catharines, Ont.

REFLEXION



REFLEXION

Lust and professional sport

John Byl

Recently basketball great Magic Johnson revealed that he had tested HIV positive. Johnson's case is an odd one because his greatness appears to have been enhanced through his openness, and, especially at first, few people spoke negatively about his past promiscuity.

Newspapers also recently reported that a woman claimed that she had had sex with 50 professional hockey players. Two years ago she died of AIDS. With remarkable candour, players are giving themselves up to voluntary testing.

In both of the above situations the relationships were heterosexual, and in the case of the woman, the consequences were deadly — as they undoubtedly will be for Magic Johnson.

Though many young people long to play professional sports — imagine getting paid a lot of money for something you love to do — the above situations illustrate difficulties with which professionals need to deal. Professionals may spend more than three months a year away from home (baseball players, far more than that). Although playing may seem to be fun, the job is not without considerable tension.

There's another way

Both this tension and being away from home so much do not make life easy for an athlete. Because male athletes in fine physical condition are often idolized by some female fans, it's all too easy for athletes to take advantage of such situations by indulging in promiscuous sex.

A major concern of the athletes now is to prevent fellow athletes from contacting AIDS through unsafe sex. However, there are some, such as Russ Courtnall of hockey's Montreal Canadians, who are arguing for the biblical norm of people "waiting until they are married before they have sex."

But another concern for those who refrain from illicit sex is that they could contract the virus through contact with blood, for example if a non-AIDS carrier became involved in a bloody fight with an AIDS carrier.

Athletic trainers have for some time already worn plastic gloves when bandaging an athlete's wound, largely as a precaution against being infected with the AIDS virus. The calls for mandatory AIDS testing are consequently increasing but are countered by the familiar argument in favour of individual freedoms and rights.

Not above God's law

It is great to watch skilled and well-developed athletes perform their craft. And one can dream of how great it would be to get paid to play. But the concern over AIDS brings up more important issues. If there is a fight on the street someone will likely get charged with assault. If there is a fight in a hockey rink, two people may get a five-minute penalty. There are some inconsistencies between the laws that govern society and the rules that govern hockey. God's laws, however, apply equally to all. The consequence of disobedient living is death, and it is not lessened because one is an athlete.

We need to pray that athletes, like the rest of us need to, engage in their trade in a way that pleases the Lord. We need to pray for a blessing on those who minister among athletes, challenging the unbelievers to commit their lives to Jesus Christ. We need to pray for those who have contacted AIDS, so that in their weakness they may yet find strength in the Lord.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

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L2W 1A1

Advice

Dear P & M:

How do we who teach in Christian schools deal with the divisions in our community?

Dear Christian School Principal:

Without second guessing yourself, stick to the school's constitution and focus on your educational mandate. Don't let the divisions among parents crack your resolve to provide Christian education that upholds the academic standards of the province and those set by your education committee and meets the basic spiritual expectations that all the supporters hold in common.

Decide with your teachers that you will not let the classroom become a forum for church debates. Encourage them to create an atmosphere of respect and tolerance among students and to avoid taking sides when issues do come up. Deal one-on-one with students who insist on bringing their parents' positions and arguments into classroom discussions thereby making life miserable for the rest of the class.

Teaching takes time and energy. Board members and administrative personnel must deflect divisive issues so that the school can focus on its educational task. As a principal you have a well-defined view of your objectives and create a safety zone within which teachers and students can work together without distraction and distrust.

These days this may well require a strong stand by the board and staff. By way of a letter or public statement at a meeting, your school board can acknowledge its awareness of the current controversies in the Reformed churches and make clear its refusal to be drained and divided by them. Make it known that your teachers will set limits on the subject matter and tone of all classroom discussions, at both the elementary and high school level.

We sympathize with your position as a principal. It's not easy. But when things get complicated, get back to the basics and keep on doing what you've been doing all along. Teach reading, 'riting, 'rithmetic and the rest of your curriculum from the perspective that the world and everything in it belongs to God and that Christ is the Lord of all of life.

Years from now, when much of the content has faded from memory, your students will still remember the atmosphere in which their learning took place. Will they remember these years for their conflict and infighting or will they remember them fondly because the love of Christ characterized all of their learning? Do all you can to ensure the latter.

Dear P & M:

My son, who is in his late twenties and lives at home, refuses to make his bed or otherwise keep his room neat. What is a reasonable expectation for him, considering that I, too, work outside the home? What approach would you recommend? He does pay room and board, but I do his laundry and cook most hot meals.

Dear Neatness Freak:

Your son's bedroom is his private domain. He pays for it. Essentially it's his self-contained apartment. This makes the solution easy, especially for someone his age. Simply close the door and refuse to take any responsibility for the room's condition. For the sake of his privacy and your sanity refuse to ever set foot inside it again, not even to do the vacuuming. Don't even enter the room to collect his laundry, strip or make his bed, or to return clean items. Wash only what he places in the hamper. Put his laundered clothes and sheets outside his door for him to do with what he wants. We're serious about this. Stay out of his room!

Unfortunately your mother/child relationship has prevented you from entering an adult/adult relationship in this area of your lives. In his late twenties your son has figured out what you will tolerate and what he can get away with. He probably knows that sooner or later you will not be able to stand it anymore and that you will make his bed, clean his room and bring his living quarters up to your standards.

A closed door will not solve the larger problem if his messiness extends to other parts of the house. If this is the case, as we suspect it is, you may have to show him the open outside door leading to another apartment if he doesn't meet the expectations that you wiil insist on from now on. Don't feel guilty about this. You wouldn't want to make life so easy for him that you unconsciously delay your son from becoming a fully responsible adult.

We don't expect any changes in your son until you make the kind of changes that force him to take responsibility for himself. It won't be easy to establish new patterns and lay down new ground rules. But the end result will be well worth it for someone who signed herself "Neatness Freak."

Write to: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Classified

Classified rates

GST Inclusive

Births	$35.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$35.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number, $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)

Note: All rates shown above are GST inclusive.

ATTENTION!

a) *Calvinist Contact* reserves the right to print classifieds using our usual format, *unless you instruct us otherwise.*

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax are *not* acceptable. If you wish a photo included, send us the original.

d) *Calvinist Contact* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).

NEWLYWEDS

Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

Christmas Greetings

DYKSTRA-BYMA:
To all my relatives and friends, Christmas greetings and the Lord's blessing for the coming year from Yke Dykstra-Byma, 110 Caverly Rd., Apt. #5, Aylmer, Ont.

LIEVERDINK:
Christmas wishes of joy and peace to all my relatives and friends. The Lord will never forsake us as we enter 1992. Grada Lieverdink, Box 105, Iroquois, ON K0E 1K0

PASMA:
We wish all our relatives, friends and acquaintances a joyous and blessed Christmas and also a happy New Year.
George and Alice Pasma, 263 Clark side R., London, ON N5W 5E7

RUMPH:
A blessed Christmas and a happy New Year to all our children, grandchildren, family and friends from: Mr. and Mrs. Thys Rumph, R.R. #1, Alma, ON N0B 1A0

TIGCHELAAR:
We hereby wish all our children, grandchildren, relatives and friends a most blessed Christmas, and a happy, prosperous New Year.
Geo and Betty Tigchelaar, 2765 10th. Ave. N., Lot 47, Lake Worth, FL 33461

Christmas Greetings

VANDERWAL:
To family and friends, we wish you all God's blessing for the coming season and a happy New Year.
Stan and Evelyn VanderWal,
210 Mill Rd., Goderich, ON
N7A 4A2

Births

KRALT:
Dick and Jackie, Vineland, Ont., wish to thank the Lord for the birth of their baby daughter

DIANE FLORENCE

born, Dec. 5, 1991, at West Lincoln Mem. Hosp., Grimsby, Ont.
Sister to P.J. and Samantha.
Third grandchild for Mom and Dad Huizenga, Bloomfield, Ont., and 21st for Dad Kralt, Beamsville, Ont.

NICKERSON:
Darren and Jackie (nee Ouwendyk) thank God for the safe arrival of

LAURA LYNN

A much loved little sister for April. Born Friday, Nov. 29, 1991, at 3:12 p.m., at Wellesley Hosp., Toronto, weighing 6 lbs. 13½ ozs.
Second grandchild for Cor and Mary Ouwendyk and tenth grandchild for Muriel Nickerson.
Special thanks to midwife Bridget Lynch for all her care and encouragement.

Birthday

Congratulations to Niesiena Boer (nee Balkema) on the occasion of her 85th birthday!

BOER:
Bedum Simcoe
1906 December 26 1991
Thankful to our Lord we, as children, grandchildren and great-grandchildren hope to celebrate the 85th birthday of

NIESIENA BOER
(nee Balkema)

It is our sincere hope that our Lord will continue to use her to be a source of blessings to us and those around her.
Sandra & Bert Strobosser — Hagersville
Ann & Henk Groen — Freelton
John & Margie Boer — Escondido, Calif., U.S.A.
Clarence & Gerdie Boer — Simcoe
Hank & Audrey Boer — Niagara-on-the-Lake
Wilma Fennema & Joe Fennema — Hamilton
Tina & Floyd Visser — Cayuga
Keith & Debbie Boer — Simcoe
35 grandchildren and 33 great-grandchildren.
Home address: 85 Argyle St., Simcoe, ON N3Y 1Y7

Birthday

VANGEEST:
On Saturday, Dec. 21, 1991, we hope to celebrate the 80th birthday of our mother, grandmother, and great-grandmother

HENDRIKA J. VANGEEST
(nee Helleman)

We thank God for her love and devotion to us during all the years of our lives, and we pray that God's blessing and care may continue to touch her life.
With love and congratulations from:
Lane & Sya — Mississauga
Adrian & Jean — Grimsby
Evelyn & Albert — Marmora
Willy — St. Catharines
Ria & Hans — St. Catharines
Corrie — Edmonton, Alta.
Anne & Karl — Branchton
Jack — Lake Harbour, NWT
Lambert & Donna — Niagara-on-the-Lake
Dick & Martha — Sault Ste. Marie
33 grandchildren and 11 great-grandchildren.
Home address: 2 White St., Apt. 108, St. Catharines, ON L2N 1Z2

Marriage

HEIDA-ANTONIDES:
Mr. and Mrs. P. Heida of St. Catharines, and Mr. and Mrs. G. Antonides of Putnam, are happy to announce the marriage of their children

JENNIFER
and
BRAD

the Lord willing on Dec. 28, 1991.
The ceremony to take place at 1:00 p.m. in the Maranatha Chr. Ref. Church, St. Catharines, Ont., Rev. W.C. Veenstra officiating.
Future address: 15 Ann St., Guelph, ON N1H 1L9

Anniversaries

Broeksterwoude Lynden
1941 1991
On Dec. 24, 1991, we hope to celebrate the 50th wedding anniversary of our parents,

WYBE and YNSKJE LEEGSTRA
(nee Van der Veen)

Heit and Mem have been caring parents for us. We thank them for that, but above all we give thanks to the Lord.
Isaiah 40:31.
Their children:
Bob & Ann Leegstra
Dorothy & Jack Reitsma
Andy & Sharon Leegstra
Betty Leegstra
Eneke & Glen Sargent
Loving Pake and Beppe to 13 grandchildren and two great-grandchildren.
Home address: R.R. #1 Lynden, ON L0R 1T0

Obituaries

Safe in the arms of Jesus!
On Dec. 5, 1991, the Lord called home our dear son-in-law and brother-in-law,

MEINDERT FRANKRUYTER

Dearly loved and sadly missed by:
Mom Hooyenga — Brampton
George & Ifke Van der Sluis — Simcoe
Jim & Pat Hooyenga — Shelburne
Winnie & Sam Tilstra — Huttonsville
Bert & Lesley Hooyenga — Holland Centre
Tom & Lou Hooyenga — Simcoe
Helen & Jack Langen — Caledon East
Henry & Janet Hooyenga — Ballinafad

Anniversaries

Congratulations to Jurjen and Jurriena Hartman on the occasion of their 55th wedding anniversary!

Onstwedde, Gr. Hamilton, Ont.
1937 January 4 1992
"Be joyful in hope, patient in affliction, faithful in prayer" (Rom. 12:12).

With joy and thankfulness to God we announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,

JURJEN and JURRIENA HARTMAN
(nee Dijkhuis)

Eilt & Hetty Hartman — Dundas
Berend & Carol Hartman — Paris, Ont.
Diane & Andy Regnerus — Dundas
Tina & Ralph Rodermond — Millgrove
Ann & Joe Van Tuyl — Wellandport
Bert & Wilma Hartman — Dundas
Blake & Sandra Hartman — Hamilton
21 grandchildren and six great-grandchildren.
Open house will be held in the Fellowship Hall at Wellingstone Chr. Home on Saturday, Jan. 4, 1992, from 2 to 4 and 7 to 9 p.m.
Best wishes only, please.
Home address: Wellingstone Chr. Home, 1415 Upper Wellington St., Apt. 115, Hamilton, ON L9A 5E8

Florida address: P.O. Box 984, Cortez, FL 34215, U.S.A.

Obituaries

On Nov. 28, 1991, the Lord called to be with him

HELEN RUYF

my beloved wife, at the age of 57.
Mother, mother-in-law, and oma of:
Gary & Josie Ruyf — Hallville, Ont.
Melissa, Nicole, Danielle
Janet & Keith Smillie — Caledonia, Ont.
Brandon, Chad
Daughter of Mrs. J. De Keine of Brampton, Ont.
The funeral service was held on Saturday, Nov. 30, 1991, at the Chr. Ref. Church, Fruitland, Ont., Rev. G. Veeneman officiating.
Correspondence address: G. Ruyf, 109 Irene Ave., Stoney Creek, ON L8G 2B4

Obituaries

The Council and congregation of the Second Chr. Ref. Church of Brampton, Ont., express their Christian sympathy to Mrs. Enga Frankruyter and family with the passing on to glory of husband and father,

MEINDERT FRANKRUYTER

We thank the Lord for having enabled Mr. Frankruyter to serve our congregation for many years as an elder. May God bless and comfort Mrs. Frankruyter and her family.

Wons, the Neth. Smithers, B.C.
Aug. 22, 1924 Nov. 22, 1991
"And God will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away" (Rev. 21:4).
The Lord, in his love, grace and wisdom, took unto himself his child, our beloved brother, brother-in-law and uncle,

YNZE HUISMAN

Beloved husband of Ada.
Grace & Jacob Vanderschaaf — Duncan, B.C.
Jo & Rinse Tigchelaar — Emmeloord, the Neth.
Ralph & Betty Huisman — Telkwa, B.C.
Orville & Ria Huisman — Edmonton, Alta.
Sietske & Hendrik De Boer — Schettens, the Neth.
Riemke & John Hiemstra — Telkwa, B.C.
Thelma & William Breeuwsma — Edmonton, Alta.
Theresa & F. Carl Huisman — Edmonton, Alta.
Ann Huisman — Edmonton, Alta.
Art & Ida Huisman — Smithers, B.C.
John & Johanna Huisman — Smithers, B.C.
Nieces and nephews.
Funeral services were held, Nov. 27, 1991, at the Chr. Ref. Church, Smithers, B.C., Rev. B. Beukema officiating.

Classified

Obituaries

Febr. 4, 1898 Dec. 3, 1991

The Lord graciously took to himself our beloved mother, grand- and great-grandmother,

AALTJE MIDDEL
(nee Veenstra)

at Shalom Manor, Grimsby, Ont.
Predeceased by her husband Harm Middel in 1984.
Her loving children:
Hennie & Pete Struyk — Calstor Centre, Ont.
Ray & Jill Middel — Welland, Ont.
Jim & Alice Middel — Guelph, Ont.
Winnie & Gordon Bruinsma — St. Catharines, Ont.
14 Grandchildren and ten great-grandchildren.
'k Wil U oh God mijn dank betalen,
U prijzen in mijn avondlied.
Het zonlicht moge nederdalen,
Maar Gij, mijn God verlaat mij niet!

Correspondence address: Ray Middel, 65 Chantler Rd., Welland, ON L3C 4M6

"The Lord is my shepherd, I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul" (Ps. 23: 1-3).
On the 5th day of Dec., 1991, the Lord, in his infinite wisdom, took home to be with him, after a year long struggle with illness, our beloved husband, father and grandfather,

MEINDERT FRANKRUYTER

at the age of 60 years.
Husband of Enga Frankruyter (nee Hooyenga).
Father and grandfather of:
John & Catherine Frankruyter and son Aaron — Dundas, Ont.
Robert & Harriet Frankruyter and daughter Alaina — Brampton, Ont.
Agnes & Rick Jonker and daughters Laureen, Carolyn, Linda and Caryn — Woodstock, Ont.
Fred & Rita Frankruyter and sons Jason and Tyler — Brampton, Ont.
Jim Frankruyter — Toronto, Ont.
Correspondence address: Mrs. E. Frankruyter, R.R. #10, Brampton, ON L6V 3N2

Woubruggen Burlington
Nov. 18, 1909 Dec. 3, 1991

On Tuesday, Dec. 3, 1991, the Lord took to his heavenly home our dearly loved father and grandfather

JOHN VAN STAALDUINEN

after a lingering illness of several months at Joseph Brant Memorial Hospital, Burlington.
Dad brought his family to Canada from Bleiswyk, the Netherlands, in 1948 and established a greenhouse and wholesale flower business in Stoney Creek, Ont. He was active in helping other immigrants become established in the early 1950s and in the founding and early growth of Classis Hamilton and of Fruitland CRC, where he remained a member until 1987, when he retired to Burlington.
We thank the Lord for what Dad has meant to us over the years and rejoice for him in God's assurance of faithfulness to his people as Dad enters the gates of the heavenly home.
"For the Lord is good and his love endures forever; his faithfulness continues through all generations" (Ps. 100).
Bill & Grace van Staalduinen — Ottawa
Kirsten, Dennis, Brent, Sharon
Ray & Dianne van Staalduinen — Burlington
Robin & Ingrid, Allan, Michelle, Jonathan, David
Brian & Gerda van Staalduinen — Stoney Creek
Duane, Wendy, Brian
Correspondence address: 2089 Cavendish Dr., Burlington, ON L7P 1Z2

Teachers

LACOMBE, Alta.: Central Alberta Chr. High School. God continues to bless this grade 10-12 high school with continued growth. We anticipate hiring **additional staff** for the 1991-92 school year. Our community is excited with the challenge and privilege of providing Christian education to Central Alberta area students.
Consider joining this new high school. Specialists in the area of **Humanities and/or French** are particularly required.
Address inquiries/resumes to:
Jack Vanden Pol, Principal
Box 958, Lacombe, AB T0C 1S0
Phone (403) 782-4535

LACOMBE, Alta.: Lacombe Chr. School with approximately 330 students in K-9, located in Central Alberta, invites applications from teachers for September 1992. There is an opening in the **elementary grades** for a **music teacher.**
Applicants must qualify for Alberta teacher certification. Send resume to:
Wernart van Deventer
Principal
Lacombe Chr. School,
P.O. Box 1749,
Lacombe, AB T0C 1S0,
Phone: (403) 782-6531

LEDUC, Alta.: Covenant Chr. School; If you can provide leadership to an innovative and enthusiastic school community, apply for the **teaching principalship** at Covenant Chr. School in Leduc, Alta. (P-9, 168 students). We are looking for a dedicated, organized, creative team leader for the 1992/93 school year. If you wish to apply or want more information, please contact: Gayle Monsma, Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7. Phone (403) 986-8353. Application deadline is January 15, 1992.

PETERBOROUGH, Ont.: Rhema Chr. School, an interdenominational elementary school of a 170 students, is seeking applications for teaching positions in the **middle elementary grades.**
These positions, available as a result of growth and staffing changes, are for the 1992/93 school-year.
If you are interested in joining our dynamic Christian staff, please contact:
Ray Hendriks, at (705) 743-1400 (school) or 748-5004 (home)
or send resume to:
3195 Parkhill Rd. East,
Peterborough, ON K9L 1B8

PORT PERRY, Ont. : Scugog Christian School, an interdenominational school in Port Perry, Ont., invites applications for a **Teacher** and a **Teaching Principal** for the 1992/93 school year.
Openings are in the **primary and intermediate divisions.** Please address all applications and inquiries to:
Mrs. Peggy Michel
14080 Old Scugog Rd. Blackstock
ON L0B 1B0
Tel. (416) 986-5262

PORT PERRY, Ont.: Scugog Chr. School invites applications for a **Grade 4/5/6 combination position**, due to maternity leave, for the period beginning March 1, 1992, to the end of the school year. Address all applications and inquiries to:
Mrs. Peggy Michel,
14080 Old Scugog Rd.,
Blackstock, ON L0B 1B0,
Phone: (416) 986-5262

Teachers

SMITHVILLE, Ont.: The Smithville District Chr. High School is looking for a **part-time teacher for English or Bible**, for semester 2, beginning on Jan. 30, 1992.
If interested, please call **M.B. Stroobosscher at (416) 957-3255.**

VANCOUVER, B.C.:
Vancouver Christian School, a denominationally diverse community currently offering Kindergarten through Grade 8, is planning to expand their junior high program and will require a **Grade 9** teacher for the 1992/93 school year. Persons with a strong Math/Sciences background in education with interest in teaching P.E., Art or Computer, are invited to apply.
Please direct enquiries to:
Ellen Visser
Junior High Program Co-ordinator
Vancouver Christian School
3496 Mons Dr. Vancouver
BC V5M 3E6

We will also require a full-time **Kindergarten** teacher beginning in mid-March, 1992 and a full-time **Grade 4** teacher beginning in late March, 1992. Please direct enquiries regarding these positions to **Ron Donkersloot, Principal**, at the address above.

WILLIAMSBURG, Ont.: Timothy Christian School (Canada) is in need of a **principal/teacher** commencing with the 1992/93 school year for its **elementary school (K-8).** Interested applicants should send a letter of application and a resume by Feb. 1, 1992, to:
TCS Search Committee
c/o Cora Beking,
R.R. #1 Oxford Station, ON
K0G 1T0
Phone: (613) 258-5396

For Sale

For sale, an **electronic organ Johannus-230,** 261-note key boards, 30-note concave pedal board, 4-channel accoustic (reverb) unit. Suitable for home or small church. Excellent condition, reasonably priced.
Please call (416) 224-1596

For Rent

For rent in West Palm Beach, Florida, a three-bedroom, three-bathroom home, from Dec.-April. Furnished, on the water privacy, close to ocean and Chr. Ref. Church.
Phone: (604) 533-5554

Real Estate

ADA REALTY LTD.
6012 Ada Blvd.
Edmonton, AB
T5W 4N9
(403) 471-1814
Sid Vandermeulen
Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

Personal

Single Men and Women
If you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

Help Wanted

Challenging Opportunity

YOUTH DIRECTOR

The **Richmond CRC** is located in a rapidly expanding suburb of the beautiful coastal city of Vancouver, B.C. We are an established, active and caring church seeking a self-motivated, committed Christian to serve in a full-time unordained position as **Director of Youth Ministries.**
You should have a strong desire to share the love of Christ in ministry to junior-, senior- and post-high school youth and young adults, encouraging them to make commitments to live decisively for Christ and to be faithful and active in His church. You should be in basic agreement with the Creeds and Confessions of the Reformed faith. If you have engaged in courses of study for Youth Ministry or have equivalent and satisfactory experience and would like more information, please contact **John Smit at (604) 271-0283 or Pastor John Ooms at (604) 277-2326.**

Resumes may be sent to:
YOUTH DIRECTOR SEARCH COMMITTEE
Richmond Christian Reformed Church
6500 Maple Road
Richmond, B.C. V7E 1G5

"MORE HELP WANTED & TEACHER ADS ON NEXT PAGE"

For Sale

Still available!

CLASSIS NIAGARA'S 1989 REPORT ON SEXUAL ABUSE

In June 1992, the Synod of the Christian Reformed Church will act on a report that deals with the shocking results of a survey on abuse: namely, **Report 28,** authored by the "Committee to Study Physical, Emotional and Sexual Abuse." This report refers to Classis Niagara's preliminary study in 1989, which may be ordered from our office.

Write us now!

Cost: Churches (10 or more)	**$1.50 each (plus postage and GST)**
Individuals	**$2.00 each (GST inclusive)**

Churches will be invoiced. Send your order (and your payment for individual copies) to:

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd., St. Catharines, ON
L2W 1A1

Grada Lieverdink's third book has come off the press:

The Promise

Price: $11.00 — GST inclusive
(add $2.00 for postage and handling)

Other books by the author: **The Open Door** and **A New Beginning.**

Contact your Christian bookstore or write to:

Grada Lieverdink
P.O. Box 105, Iroquois, ON K0E 1K0
Tel. No. (613) 652-2370

Classified/Events

Teachers

WOODLAND CHRISTIAN HIGH SCHOOL

INVITES APPLICATIONS FOR THE POSITION OF

PRINCIPAL

For the school year 1992-93

Please forward letters of application or inquiries to:

Search Committee, c/o W.C.H.S., R.R. #1, Breslau, ON N0B 1M0

Help Wanted

HOLLAND CHRISTIAN HOMES INC.

requires a

CHARGE NURSE

for the Extended Care Unit, consisting of 58 licensed beds and 2 Respite Care Beds.

Responsible for direct administration of all daily unit activities.

Candidate must be a Registered Nurse in the Province of Ontario.

Preparation should include a nursing degree or diploma, unit administration course or Long Term Care Management Diploma.

Experience in a supervisory position in Long Term Care setting is essential.

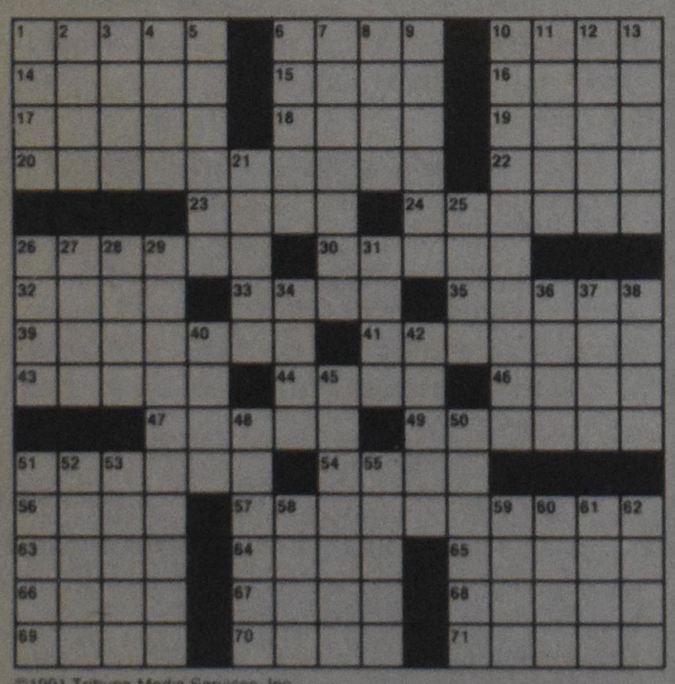
Understanding and speaking the Dutch language would be a valuable asset.

Submit resume a.s.a.p. to:

HOLLAND CHRISTIAN HOMES INC.
c/o Director of Care
7900 McLaughlin Road South,
Brampton, ON L6V 3N2
Telephone: (416) 459-3333
or Fax: (416) 459-8667

Weekly puzzle

by Florence C. Adler



ACROSS
1 Young salmon
6 Eyes to poets
10 Sp. house
14 Wigwam
15 Hearty food
16 Food for Dobbin
17 Lend — (listen)
18 — Minor
19 Gait
20 Revolutionary battle site —
22 Convex moldings
23 Afternoon socials
24 Mangle
26 Prattle
30 Joint component
32 Author James
33 — Major
35 Newspaper entries
39 Worldly
41 Sun rooms
43 — Hall U.
44 Osiris' crown
46 "— Camera"
47 Easily angered
49 Short item
51 Growls
54 Enjoy a book
56 Bull: Sp.
57 Lullaby
63 Novelist Murdoch
64 Dangle
65 Author Horatio
66 Being
67 Sea bird
68 Singer Luft
69 Understands
70 Methods
71 Charger

DOWN
1 Knife
2 Bill of fare
3 Ready for customers
4 Ooze
5 Tapering and cylindrical
6 City on the Missouri
7 Abstains from
8 Security
9 Russ. leader
10 Rabbit
11 Brother of Moses
12 Emporium
13 Bustling
21 Televise again
25 Muddy the waters
26 Predicaments
27 Chills and fever
28 Crooked
29 Idyllic state
31 Alleviate
34 Bring up
36 Of an age
37 Marcel Marceau
38 Eur. valley
40 Indigo
42 Rubbish
45 Despotism
48 Avoid
50 Standards of perfection
51 Pens
52 Scandinavian
53 Come into being
55 Sidles
58 — avis
59 — machine
60 Monster
61 Hawaiian goose
62 Alumna: abbr.

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Last week's puzzle

A	L	D	E	R		S	A	L	A		H	I	R	E
M	A	I	N	E		A	R	A	B		O	V	E	N
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H	O	R	S	E	S	E	N	S	E		S	E	A	T
			R	I	D			N	E	E	D	L	E	
A	R	C	H	E	R		M	A	T	E	O			
T	A	H	O	E		L	I	V	E	R	P	O	O	L
O	V	E	R		A	E	R	I	E		E	X	P	O
P	E	R	S	I	S	T	E	D		T	R	E	E	D
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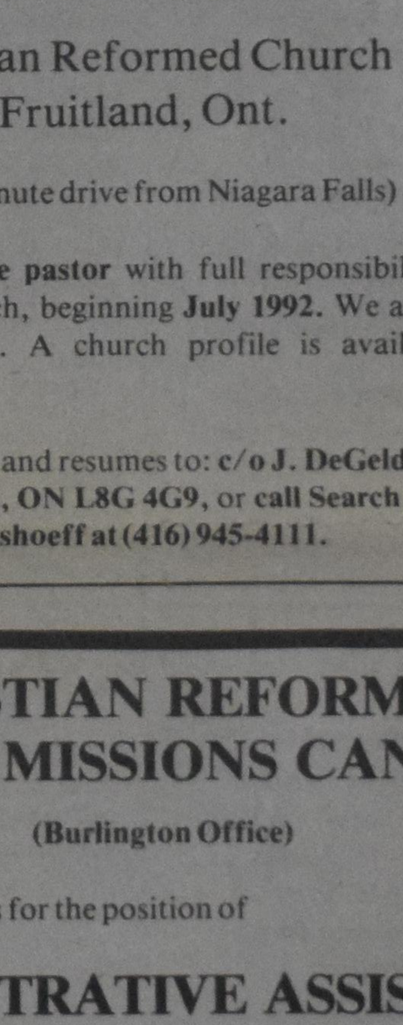
S	A	D	A		E	R	I	N		L	U	C	R	E
E	N	I	D		E	C	C	E		I	N	L	A	W
D	A	R	E		T	H	O	R		S	T	A	Y	S

Calendar of Events

Dec. 20	Candlelight service with "Adoramus Maranatha Choir," 8 p.m., Mount Hamilton CRC, **Hamilton**, Ont.
Dec. 21	Christmas Carol-Sing with organist Andre Knevel, 8 p.m., Providence CRC, **Beamsville**, Ont.
Dec. 21	Christmas concert by the Christian Choir "New Life" and the Garden City Christian Men's Chorus, 8 p.m., Maranatha CRC, **St. Catharines**, Ont.
Dec. 21	Christmas concert by the combined St. Thomas Male Choir "Crescendo" and the Ladies' Choir "Gloria in Excelsis," with guest group "Harmony Handbells," 7:30 p.m., First United Church, **St. Thomas**, Ont.
Dec. 22	Candlelight service with "Adoramus Maranatha Choir," 7:30 p.m., Maranatha CRC, **York**, Ont.
Dec. 28	"Sing Alleluiah" with the Ambassadors and organist Christiaan Teeuwsen, 8 p.m., First CRC, **Hamilton**, Ont.
Dec. 29	Organ recital by John W. Vandertuin, 3 p.m., Grace Anglican Church, (West & Albion), **Brantford**, Ont. Freewill offering.
Dec. 30	"Sing Alleluiah" with the Ambassadors and organist Christiaan Teeuwsen, 8 p.m., Knox Pres. Church, **St. Catharines**, Ont.
Jan. 5	Dutch service with Rev. Peter Van Egmond, 3 p.m., CRC, **Ancaster**, Ont.



Merry Christmas and happy New Year

Church news

Christian Reformed Church

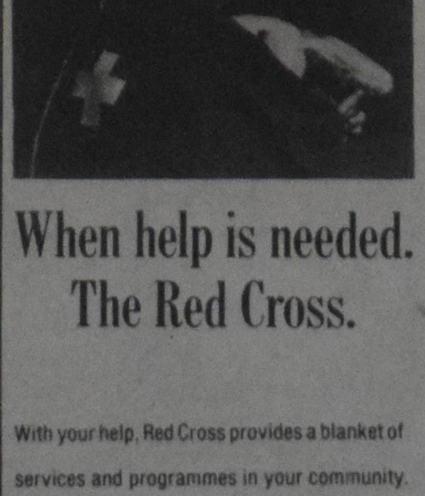
Change in worship times

— Williamsburg CRC, Williamsburg, Ont., began worshipping in its new church building on November 24 with services at 9:30 a.m. and 7:30 p.m.

Classis meeting

— Classis Niagara will meet in regular session Jan. 22, 1992, at 9:00 a.m. in the Fruitland, Ont., CRC.

Gerrit Veeneman
Stated clerk

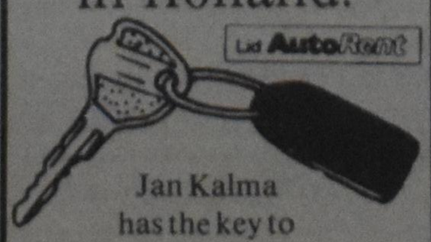


When help is needed. The Red Cross.

With your help, Red Cross provides a blanket of services and programmes in your community. Please support your local Red Cross branch.

The Canadian Red Cross Society

Want to rent a car while in Holland?



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Help Wanted

SEEKING A FULL-TIME PASTOR

Christian Reformed Church
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is seeking a **full-time pastor** with full responsibility for the ministry of the church, beginning **July 1992.** We are a stable, loving congregation. A church profile is available upon request.

Please send inquiries and resumes to: **c/o J. DeGelder, 4 Brajer Court, Stoney Creek, ON L8G 4G9,** or **call Search Committee Chairman John Bergshoeff at (416) 945-4111.**

CHRISTIAN REFORMED WORLD MISSIONS CANADA

(Burlington Office)

invites applications for the position of

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Send inquiry and resume to:
Director, CRWM Canada,
3475 Mainway, Burlington, ON L7M 1A9

TEACHERS/SOCIAL WORKERS

Considering a career change? We are seeking a

YOUTH WORKER

to provide leadership in organizing youth programmes, counselling young people, teaching catechism, and leading occasional worship services.
Several years experience in related work is preferred; ordination is not required.
Salary dependent on experience and qualifications, but in $35,000 - $48,000 range.
Address inquiries to: **Immanuel CRC, c/o G. Bloemendal, 19 Wheatfield Rd., Brampton, ON L6X 2V4**

Books

Robert VanderVennen, page editor

Memories of a pastor

The Promise, by Grade Lieverdink. Iroquois, Ont.: Published by the author. Softcover, 180 pp., $11.00 (GST included). Reviewed by Bert Witvoet.

This is Grada Lieverdink's third book. The 87-year-old woman, who describes herself as a very simple, uneducated woman, feels a strong urge to keep on writing. This book is based largely on notes and scribbles by her pastor son, Dirk Lieverdink. Grada had promised her son that she would finish and publish his writings.

Dirk passed away in 1986. At his funeral, pastor John Morris remembered him as a kindly man. "This Christian kindness he showed to his wife and children — and to about 45 foster children, who have, throughout the years, passed through his and Idamae's home." I have personally known Dirk from the time that we both studied at Calvin College and can confirm the sentiment expressed by pastor Morris.

Dirk learned this kindness from his parents, who during the Second World War hid some 20 fugitives from the Germans in occupied Holland. The lives of the Lieverdinks have always been characterized by promises — promises which had to be kept. These were promises to the Lord and to people. Hence the title of this third book, chosen by Dirk before he died.

Much of the book consists of Dirk's own memories of the war years and the early years in Canada. Thus it serves as a background to the subject of Grada's first two books, *The Open Door*, which describes the family's experiences during the war years, and *A New Beginning*, which tells of the family's move to and life in Canada.

Value lies in lifestyles

In order to enjoy the book the reader must be willing to overlook the fact that the writing in no way meets the standards of good English. There is plenty to criticise in terms of sentence structure, diction and spelling. Grada's own immigrant English comes through loud and clear, and I suspect that Dirk's writings were not always free of errors, either.

Nobody owns up to having printed or published the book. All we learn is that it was printed and bound in Canada, copyrighted by the author. It is a pity that someone competent was not asked or did not offer to thoroughly edit the material and in some cases rewrite it. I cannot help thinking that either Grada did not trust people in her own community to help her or else they forsook her in this matter, or both.

Yet the book is worth reading. Its value lies in the telling of a life story by people and about people who can best be described as the salt of the earth. What emerges after reading the recollections of Dirk, spiced up by his mother, no doubt, is a sense of wonder at how Dirk and his family were deeply devoted to the Lord and displayed a marvelous feeling of trust, openness and love for each other.

At a time when family values are crumbling and personal integrity is waning, this book is a balm in Gilead. Don't be proud as you find yourself annoyed by or laughing at some mistakes (to learn that Mozart was born in Australia is a bit much). "God chose the weak things of the world to shame the wise." This book will shame the wise. And it's a pretty good story, too.

Sikhs and the Gospel

Understanding Sikhs and their Religion: A Christian Perspective, by Santosh Raj. Winnipeg: Kindred Press, 1991. ISBN 0-919797-99-7. Softcover, 70 pages, $4.95. Reviewed by Robert VanderVennen.

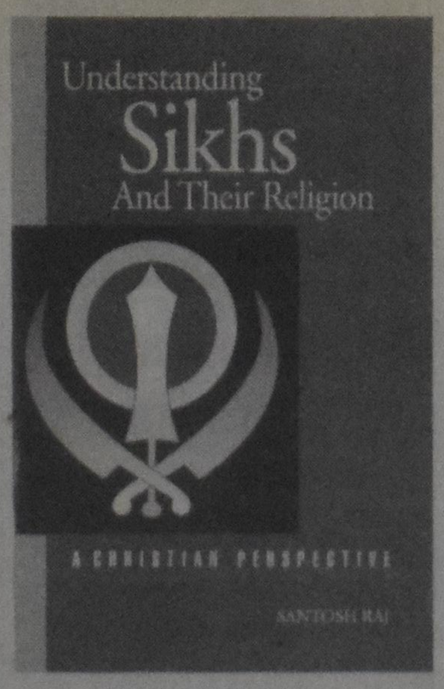
Maybe you see Sikhs once in a while. Their men wear turbans and they sometimes get bad press for violent acts in Canada and in Punjab, India, their home base. Some 250,000 live in Canada; about half of them in British Columbia.

The Gospel of Christ can be brought to Sikhs, says the author, who is an East Indian and has experience doing it. Sikhs may seem to be strange, almost from a different planet, but Raj says that if you understand their beliefs you can get to know them and appreciate them.

Sikh means "discipline," and they follow ten gurus who lived between 1469 and 1708 A.D. One of them wrote out their beliefs in scriptures called Granth Sahib, which is poetry meant to be sung.

The Sikh faith grew out of Hinduism but is actually closer to Islam, says Raj. The faith is monotheistic, with God as the abstract principle of truth. They accept reincarnation and aim to merge with the Supreme Soul. They do not believe that God came to be a human person and they oppose idol worship. They emphasize a life of service to humanity.

Sikhs are hardworking and thrifty people, who live an East Indian culture. Close family relations and friendships are important to them. Hence friendship evangelism is the best way to communicate the Gospel to them. This requires, of course, that you want to become their friend, and invest time in close friendship. Are most of us willing to make that kind of investment?



The book concludes with the personal testimonies of five Sikhs who have become Christians.

Santosh Raj is pastor of the Hindi-Punjabi (Mennonite Brethren) Church in Richmond, B.C. This small book should be in the library of every church that wants to do cross-cultural evangelism, and every person engaged in it.

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Wayne Brouwer

Father

"As a father has compassion on his children, so the Lord has compassion on those who fear him...." (Psalm 103: 13).

In one of the "Peanuts" cartoons Charlie Brown sits in his father's barber shop and describes his relationship with his dad: "My dad likes me to come down to the barber shop and wait for him. No matter how busy he is, even if the shop is full of customers, he always stops and says 'Hi!' to me. I sit here on the bench until six o'clock when he's through, and then we ride home together...."

He thinks for a minute, and then he goes on: "Boy!" he says, "It really doesn't take much to make my dad happy!"

Mysterious fathers

It's nice to know a father that well. But many times fathers are a lot more mysterious and remote. Some years ago researchers at Cornell University studied family behaviour across North America and came to the conclusion that the average father spends only 37.7 *seconds* with each child each day! Can you believe it?

Sometimes, it seems, all we know about our fathers comes only through observing them from a distance. The late playwright Channing Pollack knew that. He used to tell a devastating little story of something that happened when he was a young boy. His parents took him along to a party one night at a magnificent house on a large estate. There was a little girl there about his age, and they played together till they ran out of ideas.

The young Channing said to her, "Let's hide behind this curtain and maybe no one will know we're here!"

Her answer shocked him. He never forgot it. She said, "Maybe no one will care!"

Can you imagine it? A young child says about her own parents: "Maybe no one will care!" How horrible to grow in a world like that!

That's why David's praise and prayer in Psalm 103 is so powerful in the life of the child of God. It's the Old Testament echo of what Jesus told us so beautifully in the New Testament: that our lives have meaning because we are loved. We are loved by a Father.

And dads can fix anything. And dads are always there for us. And nothing means more to dads than our cares and concerns.

No, dads don't give their children anything they ask. That doesn't help them grow in life. But what a child needs, what really matters most to a young person, that a good parent will *always* supply: a sense of worth, the confidence of belonging, a knowledge that someone cares about him or her.

Running home

The Desert Fathers used to tell of a father and son travelling together. They came to the edge of a forest where the bushes were loaded with berries. They looked *so* delicious that the son begged his father for a chance to pick some. The father hesitated. He knew the journey was long and they must not tarry. But he also saw the look of excitement in his son's eyes.

They stopped for a while and rummaged through the bushes, searching for the biggest, plumpest, juciest berries. And then it was time to go.

But the boy threw a fit! Didn't his father love him? Why must they go on while there were still so many berries to pick?

What was the father to do? Finally, in the sad patience of love, this is what he said: "You may pick your berries for a while longer, but I will begin slowly again down the road. Be sure that you are able to find me. While you work, call out to me, 'Father! Father!' and I will answer you. As long as you hear my voice you will know where I am. But as soon as you can no longer hear me, know that you are lost and run with all your strength, calling out my name!"

Maybe, when we pray the words of Psalm 103, that's exactly what we're doing!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.